

56
Modern Controversy:

OR, A

Plain and rational Account

OF THE

CATHOLICK FAITH,

In Three PARTS.

- I. Of general Controversies.
- II. Of particular Controversies.
- III. Of lesser Controversies.

WITH

A PREFACE and APPENDIX, in Vindication of *Catholick Morals*, from the Old Calumnies faithfully collected in a Libel,

ENTITLED,

A Protestant's Resolution, &c.

Be always ready to answer him, who ever asks you a Reason of the Hope that is in you,
1 Pet. iii. 15.

Printed in the Year 1720.

Model's Controversy

O. A.

Plain and Rational Account

OF THE

CATHOLICK FAITH

In Three PARTS.

I. Of general Controversies.
II. Of particular Controversies.
III. Of religious Controversies.



A PREFACE and APPENDIX, in Vindication of Catholic Morals, from the Old Calumnies habitually collected in a Libel.

ENTITLED

A Protestant's Resolution, &c.

London: Printed by J. B. R. 1750.

Printed in the Year 1750.

THE CONTENTS.

FIRST PART.

General Controversies.

Sect. I. O F Infallibility,	page 1
Sect. II. Of Supremacy,	14
Sect. III. Of Allegiance,	22
Sect. IV. Of the true Church,	25
Marks of the true Church,	32
Catholicity,	36
Sect. V. Of Heresy,	43
Of the English Reformation,	52

SECOND PART.

Particular Controversies.

Sect. I. O F the Invocation of Saints,	p. 63
Objections answer'd,	67
Sect. II. Of Transubstantiation,	73
Taught by the ancient Fathers,	ibid.
Proved from Scripture,	77
Objections answer'd,	83
Sect. III. Of the Sacrifice of the Mass,	88
Objections answer'd,	92
Sect. IV. Of Communion in one kind,	96
Sect. V. Of Venial Sin	107
Sect. VI. Of a middle State of Souls	109
	Sect.

The CONTENTS.

Sect. VII. <i>Of believing Scriptures upon the Authority of the Church,</i>	117
Sect. VIII. <i>Of Apostolical Traditions,</i>	121

THIRD PART.

Lesser Controversies.

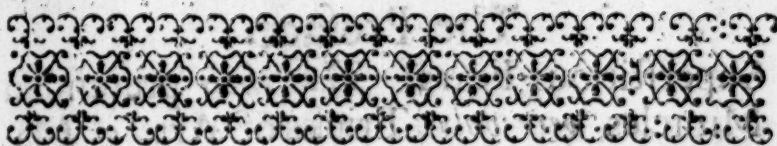
Sect. I. O <i>F Images, Relicks, &c.</i>	128
Sect. II. <i>Of the Number of Sacraments,</i>	P. 147
Sect. III. <i>Of reading the Bible in the Vulgar Tongue,</i>	150
Sect. IV. <i>Of saying Mass in Latin.</i>	157
Sect. V. <i>Of Indulgences</i>	163
Sect. VI. <i>Of Merits,</i>	168
Sect. VII. <i>Of Works not commanded,</i>	175
Sect. VIII. <i>Of Justification,</i>	177
Sect. IX. <i>Of Assurance,</i>	181
Sect. X. <i>Of the single Life of Priests,</i>	184
Sect. XI. <i>The concluding Questions and Answers of the Libel briefly remark'd upon,</i>	199

The APPENDIX, or an APOLOGY for the OLD CHURCH OF ENGLAND.

W *Herein is chiefly proved, that Popery is neither a traiterous nor bloody Religion.*



THE



The P R E F A C E.

I. **I**F the Doctrine and Morals of the first Christians had been such, as they were continually represented by their Adversaries then in Power, no Monster had ever been so frightful as the Christian Religion. And if the Faith and Morals of Catholicks had really those Deformities, under which they are but too often painted, even from the Pulpit, and in those very Books, which are put into the Hands of the People, as necessary Preservatives against Popery, I freely own, it were better to be of no Religion at all, than to be a Papist.

II What then was commonly said and thought of the first and best Christians that ever were in the World? The most distinguishing Part of their Character was, that they utterly denyed the God-head; as is witnessed by S. Justin, Apol. i. p. 56. Some accused them of giving Divine Worship to the Cross; as we find it recorded in Minutius Felix and Tertullian. Others said they gave it to the Sun, to an Asses Head, and other Things not fit to be named.

III. Next they gave it out, that they had no Men of Sense or Learning amongst them. That they kept the common People in Awe with
A Supersti-

128
acra-
147
ulgar
150
157
163
168
175
177
181
184
vers
199

O-
CH

ci-

E

The Preface.

Superstitious Fears. *That their pretended Miracles were only Tricks of Art, or Magical Enchantments. That they were Traitors to the Government, and guilty of all the Evils that happen'd to the State. That in their most sacred Meetings they feasted on the Flesh of murder'd Infants, made delicious Sippets in their warm and innocent Blood, and closed at length the barbarous Solemnity with all sorts of lewd and incestuous Embraces. In a Word, that they were profess'd Enemies to Honour and Conscience, to God and Man. All these Things are attested by Origen, Tertullian, St. Justin, &c. and shew how undeniable this Saying of Tertullian is, viz. That Truth and the Hatred of it began together.*

IV. *This brief and faithful Account of the beginning of Christian Religion may serve for a Key to many useful Discoveries. As, 1. That a form'd Design of Misrepresentation and Slander is a sure Mark, that the Cause, in Favour of which they are employ'd, is none of the best. 2. That those, whose Faith and Morals lye under the Injustice of publick Censure may comfort themselves with this Reflection, that nothing was ever more contemptible than Religion, when in its greatest Purity. 3. That what our B. Redeemer said to his Followers Lu. xxi. 17. You shall be hated by all Men for my Sake, was not confined to the*

The Preface.

the primitive Times. For Truth always was, and always will be odious to insincere and worldly Spirits: And the present Age is so well stock'd with these unhappy Dispositions, that if they had been as frequent in the primitive Times, few Nations perhaps would ever have embraced the Christian Faith. 4. That the same Methods are still pursued against the Truths of the Gospel, as were at first employed against the Gospel it self. My Meaning is, that the Character of Catholicks is as unfairly represented now, as that of the Christians was in the primitive Ages.

V. I might appeal for the Truth of this to an infinite Number of Protestant Books and Sermons fill'd with such false Characters both of our Faith and Morals, as cannot but create the strongest Prejudices against us. But I have luckily met with a Two-penny Libel, which has saved me the Trouble of transcribing Volumes. 'Tis entitled, A Protestant's Resolution, shewing his Reasons why he will not be a Papist, &c. This Piece not only contains a Summary of the most usual Objections against, or rather Misrepresentations of our Doctrine: But all the old scandalous Calumnies, that Malice has ever invented against us, are epitomiz'd in it. So that, as it gives us the very Marrow and Quintessence of many Volumes of Misrepresentation and Slander; I flatter my self, that the

The Preface.

following Sheets, tho' they only attack this malicious Libel by Name, will be a sufficient Answer to Books of a much larger Bulk.

VI. Now, tho' the Fourth Edition of the Piece I speak of, appear'd above four Years ago, I came not acquainted with it, otherwise than by the bad Character that was given me of it, till about the middle of August last. But unless I had trusted to my own Eyes rather than common Fame, I should have thought it impossible, that a Person, who not only professes himself a Christian, but sets up for a Guide and Teacher of Christians, should be capable of Writing such an unchristian Piece.

VII. Whoever is the Author of it (for I know nothing of him, but his Exorbitant Hatred to Papists) I shall make bold to call him the Catechist, as often as I have Occasion to Name him: Because he has deliver'd his Reasons against the 24 pretended Errors of Popery in the Method of a Catechism: That is, by Way of short Questions and Answers. Which was doubtless done to fit them for the weak Capacity, not only of Boys and Girls, in order to imbue them with an early Hatred towards us, but of the Populace in general, who greedily swallow down any Thing against Papists, tho' it be never so absurd, or improbable in itself.

VIII. But dare I then presume to blame him for writing against us? By no means. But I have

The Preface.

Popish Priest. *And, why then did he not lay down his Pen, when he had done our Business so effectually for us, that there was no farther danger of any ones being seduced even by the most cunning Jesuit or Popish Priest? What Necessity was there after that of adding 20 Pages more, by way of an Appendix, chiefly to defame and traduce our Persons? Certainly either it was, because he had a real mistrust of the Solidity of his Reasons against our Doctrine, and thought they would do but little Execution without the help of Slander, which does no great Honour to the Protestant Cause; or, what is worse for himself, he was moved to it out of pure Malice to do us Mischief, meerly for Mischief-sake: Since, if he express'd his Thought sincerely in his Title-page, his End was fully answer'd without it.*

XI. *In effect, the 20 additional Pages in the End of his Catechism, contain principally a most virulent Invective, fill'd with as much Gall and studied Malice, as can be crowded into so small a Compass. And, I must needs say the Character, he there gives of us, is so very black, that were we really the hideous Monsters, he has described us, we should undoubtedly deserve the utmost Hatred and Execration of all Mankind. So that considering with what Industry his Catechism has been spread among the common People, as I*

The Preface.

have lately been inform'd, I can attribute it to nothing else but a special Providence on the one Hand, and the more moderate Temper of the Generality of English Protestants on the other, that we are not torn to pieces by the Mob, or have not Stones thrown at us as we walk the Streets. I know not whether this was the Christian Design of our charitable Catechist. God only knows the Heart, and I will not presume to judge of it. However to shew I am not conscious of having overstrain'd the Matter, I shall set down a Part of his own Words, and then the Reader may judge of him as he pleases.

1. *He tells us, That Protestants being Adversaries to the Church of Rome, her (Popish) Sons owe them nothing but Ruin and Destruction, and the vilest Means they can use for that End are meritorious, and glorious, p. 27, 28.*

2. *That they make Perjury in this kind not only blameless, but necessary: And that Breach of Oaths is no less with them than a Virtue, or a necessary Duty in many Cases, p. 28.*

3. *That by the sacred Decrees of their Councils they must be forsworn, if they will not be Excommunicated. And that one, who has taken the Oaths of Allegiance and Supremacy, sins mortally: Not*

The Preface.

hope it is no Presumption to expect, a Protestant, tho' he writes against Papists, should guide his Pen by the common Rules of Charity and Justice. I likewise hope it is no Presumption to expect that a Writer, tho' he be a Protestant, should remember that he is also a Christian, This I think is but reasonable. And therefore if the Catechist had done no more, than fairly to propose his Reasons against the pretended Errors of Popery; or if he had only labour'd to instruct or settle Protestants in their Religion by sober Reasoning, all this had been fair and honourable. Those of his own Communion would have applauded his Zeal, and others of a different Persuasion would have valued him as an upright well-meaning Man, who sought not to ruin the Persons of his Adversaries, but only to convince their Judgments. For no Man can be justly blamed for standing up in Defence of a Cause, which upon rational Motives he judges to have Truth and Justice on it's Side. But, as the Catechist has managed the Cause of Religion, he is neither justifiable before God nor Man: Nor do I wrong him in the least, in saying, that he appears rather as the Captain of a furious Mob, breathing nothing but Massacre and Plunder, than a sober Advocate for the Christian Faith.

IX. I shall therefore wave the ordinary Complaints on Account of unfair Dealings of a

The Preface.

less mischievous Nature, such as are the Misrepresentations of our Doctrine, to make it appear absurd and ridiculous. For we are so accusom'd to this sort of Treatment, that we expect nothing else from any Man, that draws his Pen against us; and we are the less affected with it, because the usual Consequences of it seldom go beyond Contempt, which is but a small Evil comparatively to that of Hatred; and was therefore too little to satisfy the fiery Zeal of our Catechist. For he was not content to employ his best Endeavours, as many other Protestants have done before him, to make us appear ridiculous in our Faith, unless he also render'd us the most hateful Creatures upon Earth, by painting our Morals and Practice in the very blackest Colours.

X. *What! was he conscious to himself, that his Reasons against the 24 pretended Errors of Popery would be of no Force to hinder Protestants from turning Papists, unless Reviling, Forgery, and Slander were called in to his Assistance? I am sure it can be no rash Judgment to think so, or something full as bad, if we but observe that his Catechism is fully ended, Page 27. And he tells us in the Title Page, that the Reasons it contains are digested into so plain a Method of Questions and Answers, that any ordinary Capacity may be able to defend the Protestant Religion against the most cunning Jesuit or Popish*

The Preface.

Person at Oxford, which was prevented by the unexpected Dissolution of the Parliament: Or lastly, that which is commonly known by the Name of Oates's Plot. For I never read of any other in the Reign of King Charles II. If he means either of the two former, he has Reason to say, That had it taken Effect, it might have turn'd England into an Aeldema, a Field of Blood, or Shambles, not of Popish, but Protestant Butchers (if I may be allowed to repeat after him that unmannerly Expression.) For, Praise be to God, there was not a single Papist concern'd in either of these two Conspiracies?

XIV. But if he means Oates's Plot (as I presume he does; for I find he was somewhat ashamed to speak out) the Perjury and Villany of that wicked Contriver of it is so well known, and has been so fully proved by Protestant as well as Catholick Writers, and even acknowledg'd by the Supreme Tribunal of the Nation, that I need not give my self the Trouble to vindicate the Honour of those innocent Persons, that sell a Sacrifice to it. I wish the Catechist could as easily purge himself from the Guilt of a most malicious Slander in reviving the Charge of that Sham-plot against us. And I presume he chiefly points at those innocent Victims of popular Fury, and others that have been under the like Circumstances, when he tells us we make no scruple to dye
with

The Preface.

with Perjury in our Mouths. Which Calumny he repeats, page 38, where he writes thus.

‘ XV. No sort of Hereticks (not excepting, Turk, Jew, nor Pagan; no not those of Calicut, who adore the Devil) did ever maintain by the Grounds of Religion, that it is lawful, or rather meritorious (as Papists call it) to murder Princes, or People for the Quarrel of Religion. And altho’ particular Men of all Professions have been some Thieves, some Murderers, some Traitors, yet ever when they came to their End and just Punishment, they confess’d their Fault to be in their Nature, and not in their Profession. But these Persons cleave to it at their Deaths, as zealously, as if all they had been doing were the immediate Guidance of the blessed Spirit. Such is their Blasphemy!

‘ p. 38, 39.

XVI. This may be call’d Blasphemy indeed. But it is a most wicked Calumny to charge us with the Guilt of it: And nothing but the Father of Lies could instigate the Catechist to defame us in so unchristian a manner. However he has not yet done with us, but tells his Reader, p. 42, That it is observable, that the most ignorant or careless, or the most wicked and debauch’d, make up the greatest Part of our Proselytes. Nor is it strange, since false Principles and bad Lives mutually beget each other. If he
had

The Preface.

if he takes these Oaths (for that their Priests may dispense with) but if he keeps them. *Whence he concludes*, that no Papist can possibly give any Security, which may be trusted, that Protestants shall enjoy any Thing, which is in their Power to deprive them of, *p. 28, 29.*

4. That their Religion has laid such strong Bonds upon them to break all Bonds that may favour Protestants, that it leaves no Hopes of Salvation to them, who will not at their Death take the greatest Untruth upon their Salvation, if the Catholick Cause may be help'd by it, *p. 29.*

5. That the very Principles of their Religion bind them to observe no Faith, or Truth, or common Honesty with those, whom they account Hereticks, *p. 30.*

6. That they amongst Papists, who are executed for real Treasons and Murders, deny it at their Deaths (being overaw'd by their Priests) *ibid.*

7. That hundreds of *Irish* Papists are executed in the Kingdom of *Ireland* every Year for Murders, Thefts, &c. yet when they come to dye, take it upon their Salvation, that they are as innocent of the Fact they dye for, as the Child unborn, *p. 31.*

8. That for shedding of Blood, the *Papal Rome* exceeds *Heathen Rome*, *p. 34.*

XII. For

The Preface.

XII, *For Proof of this last Calumny, the Catechist relates some Facts, of which I shall take Notice in my Appendix. Only the last of them being a valuable Piece, shall be here set down at its full Length in his own Words.*

‘ *Add to this (says he) their bloody traitorous Design against King Charles II. the Government, and the Protestant Religion. A Conspiracy, which had it taken Effect, might have turn’d England into an Aceldema, a Field of Blood, or Shambles of Popish Butchers. These Things consider’d, I hope no Man will be so mad, as to kiss the Pope’s Toe until his Nails be pared; so as he will not scratch, and make the Blood run about the Mouth of Christendom, p. 35.*

XIII. *I cannot here forbear remarking, how good an Inclination the poor Gentleman has to be witty, even at the Expence of his Neighbour’s Reputation. Yet methinks so merry a Jest was brought in somewhat unseasonably in so tragical a Relation; Especially if what Monsieur Fleury writes be true, that the Ceremony which is here render’d so odious, was made use of indifferently towards any Bishop in the primitive Times. But this probably was more than the Catechist knew. But let that be as it will, the dismal Story, he here tells us, must either be the Rye-house-plot (the History whereof is fully related by the late Bishop of Rochester) or the Design of seizing the King’s Person*

The Preface.

had said that many of those, who led wicked and debauch'd Lives before they turn'd Papists, have been entirely reform'd after their coming over to us, he would have spoken the naked Truth: For there are innumerable Examples of it: Whereas I challenge him to name me one Single Person in the Kingdom of Great Britain, who upon turning Protestant after he had been brought up a Papist, ever mended his Life. That is, became a soberer, a juster, and honest Man by it, than he was before. Nay I may safely say the very Reverse of it is generally remark'd; and it is a strong Proof, that they change for Interest and Liberty, and not for Conscience-Sake.

XVII. *Lastly he tells us, that the whole Romish Hierarchy is so far from being suited within the Order of the Gospel, that the main Design of their Popes, Cardinals, Jesuits, Fryars, &c. is but to advance themselves above all that is God, and to gratify their base Lusts, p. 44. Was there ever any Thing so foul and scurrilous! However I am verily persuaded that if the Catechist were but for one Month in any religious Order, or would but keep one Lent amongst them, he would soon change his Mind, and be convinced by Experience, that the Confinement of a narrow Cell, a hard Bed to lye on, spare Diet, Watching, Praying, Fasting,*

The Preface.

Fasting, and many other Mortifications both of the Will and Body, are not the most proper Methods to gratify the Lusts of the Flesh.

XVIII. But let any one judge, whether this worthy Gentleman, who pretends to so much Zeal for Religion, and talks of nothing but the blessed Spirit, Holiness, and tender Conscience in his three last Pages, could aim at any Thing less, than by the Dint of down right Slander, to expose us to the Hatred and Fury of a merciless Populace on the first Occasion, that shall present it self? We are here represented by him as a Knot of the most profligate Villains upon Earth: Nay worse than Turks, Jews, Pagans, or those, who adore the Devil. We are described as Men taught by the Principles of their Religion to observe neither Truth, Faith, nor common Honesty with Protestants. As Men thirsting after Blood, making a Practice of Dying with Lies in their Mouths, dispensing with unlawful Oaths, looking upon Perjury, and Breach of Oaths as Virtues, and necessary Duties in many Cases; and finally seeking nothing so much as the Destruction of Protestants, by all the foulest Means the Devil can suggest.

XIX. Good God! What a Character is this! Nay a Character of Christians drawn by the Pen of a Christian! Is not this Cloath-
ing

The Preface.

ing us, as Heathens did the primitive Christians, in Bear-Skins, to set Dogs at us to tear us to Pieces! For my Part, I praise God I have been a Papist these many Years. I have also gone through all my Studies under popish Masters, and have chiefly lived and conversed amongst Papists the Rest of my Life: So that it is morally impossible I should be ignorant either of their Principles or Practice. Yet I declare solemnly, and I declare it without any Equivocation, or mental Reservation, to which I am a hearty Enemy, that I have never in my whole Life heard any of the above mention'd execrable Maxims, which the Catechist lays so boldly to our Charge, taught by any Papist whatsoever. On the contrary I have always been taught the following Christian Rules,

1. That we are bound to do by others, as we would be done by.
2. That it is unlawful to do Evil; that Good may come of it.
3. That Perjury in all Cases whatsoever is a most damnable Sin.
4. That the Taking of unlawful Oaths, cannot be dispensed with by any Power upon Earth.
5. That no Power upon Earth can discharge us of any Duty, to which we are bound by the Law of God, or Nature.
6. That

The Preface.

6. *That Faith, Justice, Truth, and Honesty are Duties, which by the Law of God and Nature, we owe to all Mankind. And*

7. *That we are bound to pay Allegiance to our lawful Sovereigns, let their Religion be what it will.*

XX. *These are the moral Principles, I have always been taught; and I think I am not ignorant of the Principles of my own Religion. But, alas, I forget I am a Papist, and so the Catechist will tell me, I may Lye and Swear by Dispensation; which I own is a clever Way to stop my Mouth. However I make bold to assure him, that if he were as free from Slander, as I am from the Sin of Perjury and Lying, he would have an easier Account to make before the great Tribunal, than he will most certainly experience, unless he retracts the Falshoods, he has publish'd against us. For Slander is a most grievous Sin against Justice, as well as Charity; and will certainly damn those, who dye with the Guilt of it unrepented.*

XXI. *But let us reason a little calmly upon the Matter. Perhaps the Catechist has never been conversant with any Roman Catholics either at home or abroad. Let him then first enquire of numberless English Protestants, who in the late Wars have served either in Spain or Flanders, where it was their Lot to be made Prisoners of War: Let him*

The Preface.

him, I say, enquire of them what sort of Treatment they found amongst the French or Spanish Papists? As, whether they did not give as fair Quarter to English and Dutch Protestants, as to any People in the World? Whether their Sick and Wounded were not as carefully look'd after, as if they had been in their own Hospitals? Nay whether the Religious Houses both of Men and Women had not the same Bowels of Compassion for them, and were not as forward to relieve their Wants, as if they had been their Catholick Brethren? It is notoriously known they were, and there are many Protestants yet alive ready to attest it. And does this look like thirsting after the Blood of Protestants, or seeking their Destruction by all Means possible? Yet no Man can doubt but these Papists acted according to the Principles of their Religion. Nor do Turks treat Christians in this Manner, who the Catechist will needs have us to be worse than Turks.

XXII. Let him next take a View of Holland, where there is a mix'd Society of Protestants and Catholicks: Which latter are very numerous in all the great Towns of Trade. Here he will find great Numbers of Roman Catholicks, as well Officers as common Soldiers, employ'd in Protestant Armies, and serving their Protestant Masters, with as much Fidelity and Zeal as the best Protestants in Europe. Nay, the Prince of Orange had

The Preface.

so great an Opinion of his Dutch Catholick Troops, and reposed so great a Trust in their Loyalty, that he brought several Thousands over with him into England to fight against a Popish Prince then on the Throne. And unless the Dutch Popish Troops had been more faithful to their Protestant Prince, than the English Protestant Troops were to their Popish King, the Revolution had never happen'd.

XXIII. *Whence I infer, That the Catechist has wrong'd us most unhumanely in asserting, that Protestants being Adversaries of the Church of Rome, her Sons owe them nothing but Ruin and Destruction. That the vilest Means they can use for that End are meritorious and glorious. That Perjury is no less with us than a Virtue, or necessary Duty: And that our Priests can dispense with any Oaths. For the Dutch Catholick Troops, I have spoken of, knew nothing of any such dispensing Power, even when they came to fight for Protestants against a Popish Prince. On the contrary, they knew the Principles of their Religion obliged them to be Faithful to their lawful Masters, tho' of a different Religion; and therefore acted accordingly. But did the English Protestant Troops follow their Example? Alas! how partial are Men in seeing Motes in their Neighbour's Eyes, yet cannot see Beams in their own!*

The Preface.

XXIV. *But since the Catechist does likewise assert, That the Principles of our Religion bind us to observe no Truth, or Faith, or common Honesty with Protestants, which certainly is the foulest Character, that can be given of any Society of Men, I shall once more send him abroad for his better Information. I mean, to the Countries of Germany, Switzerland, and Holland, where Catholics and Protestants live united together in the common Bonds of Commerce and civil Society. For it was never said, but that the Protestants in those Countries find the same Faith, Truth and Honesty from the Roman Catholics, they deal with, as from those of their own Communion. Which would be morally impossible, if the very Principles of their Religion taught them the contrary. Nay the Kingdom of Great Britain is actually engaged in a strict Alliance with several Popish Princes. And will the Catechist have the boldness to tell the Ministry, that they are confederated with a Pack of perfidious Rascals, who are bound by the Principles of their Religion to observe neither Faith, Truth, nor common Honesty with Protestants? If he does, I know not what Reward he may come to meet with.*

XXV. *But perhaps the English Catholics alone are the Monsters the Catechist has described. Yet I am very sure their Principles are the same with those of foreign Papists.*

The Preface.

And I dare appeal to the Judgment of any sober Protestant in England, who is but thoroughly acquainted with their Persons and Practice, whether they deserve the infamous Character of Men, destitute of Faith, Truth, and common Honesty.

XXVI. *We have some of most States and Professions amongst us: And these are as well known by Protestants, as by those of their own Communion. The Catholick Gentlemen, who live at their Seats in the Country, are generally as remarkable for Sobriety and Virtue, for Justice in paying their Debts, for Hospitality to their Neighbours, and Charity to all without Distinction of Protestant or Papist, as any of their Protestant Neighbours. Nay, I know a Catholick Family in the Country, which alone relieves more Protestant Poor, than most of the Protestant Families in the Neighbourhood join'd together. And is this acting like Persons, who by their Principles are bound to observe neither Faith, Truth, nor common Honesty with Protestants.*

XXVII. *Those amongst us, who live by their Profession, such as Lawyers, Doctors, Chirurgeons, Tradesmen, and Shopkeepers have as general a Character, and are reputed by Protestants themselves as honest, conscientious, and upright in their Dealings, as any whatsoever. Which surely is not Acting like Men destitute of Faith, Truth, and common Honesty. Besides there are several*

The Preface.

ral protestant Servants in Catholick Families, and several Catholick Servants even in Posts of the greatest Trust in Protestant Families. Also Catholicks and Protestants frequently marry together. Let then the Catechist enquire, how Protestant Servants are treated by their Catholick Masters, and how Catholick Servants behave themselves in Protestant Families. Let him also enquire whether Catholick Women make not as discreet, as virtuous, and faithful Wives, to their Protestant Husbands, or whether Catholick Husbands treat not their Protestant Wives, with as much Honour, Tendernefs, and good Manners, as Protestants themselves. For if he cannot inform himself of any remarkable Irregularities in the Conduct of Catholick Servants, or Masters, Wives, or Husbands towards their respective Protestant Masters, or Servants, Husbands, or Wives; then I hope he will have some Remorse, of the Scandalous Calumny he has publish'd of us, viz. that the very Principles of our Religion bind us to observe no Faith, or Truth, or common Honesty with Protestants.

XXVIII. I know that they, who are personally acquainted with some Roman Catholicks, and have a real Value for them, yet continue under the general Prejudices, they have suck'd in almost with their Milk, are wont to answer, that if all Papists were
like

The Preface.

like such or such a one, whom they know to be a very honest Man, they should have nothing to say against them. It seems then, that such Papists, as are personally known by Protestants, are very honest Men. But those, whom they know nothing of, are all Knaves, and void of common Honesty. Perhaps this is the true Reason, why we are so black in the Catechist's Eyes, and there may be Room to pray God to forgive him, because he knows not what he says.

XXIX. *I shall here resume for a Moment the Subject of Perjury; a Sin hateful both to God and Man. Tet the Catechist charges us positively with it, as a Thing of which we are so far from making any Scruple, that we think it wholly blameless, nay necessary in many Cases. But it will be hard to determine, whether this Accusation be more repugnant to Truth or common Sense, unless we are all supposed to be Madmen. For it is notoriously known, that (excepting a few Protestant Non-jurers) we are the only Persons in Great Britain, that have suffer'd by Refusing Oaths; and have suffer'd grievously by it rather than incur the Guilt of being perjured. Tet forsooth our Priests can dispense with Perjury, if the Catechist is to be believed. Can any Thing in Nature be more absurd.*

XXX. *No Man can be so great a Stranger to the English Constitution, as not to know, that*

The Preface.

that taking certain Oaths qualifies a Man in the Eye of the Law, for any Preferment, Military or Civil: As the Army, the Navy, the Bench, the Bar, the Court, the Parliament: In a Word, for any Place of Honour, Profit, or Trust. So that if we had but Consciences large enough to swallow a few Oaths, we might not only deliver our selves in a trice from the innumerable Vexations we are under, but enjoy all the Advantages of free-born Subjects, and be upon an equal Foot with the best Protestants in the Nation. And why then do we refuse to do it, if our Church can dispense with Perjury? 'Tis such an unintelligible Riddle, that neither Reason nor Religion can account for it. Yet we are told by the Catechist, that our Priests can not only dispense with unlawful Oaths, but that the very Principles of our Religion leave no hope of Salvation to them, who will not even at their Deaths take the greatest Untruth upon their Salvation, if the Catholick Cause may be holpen by it. p. 29. And would not the Catholick Cause be holpen (as he calls it) by our Qualifying our selves for Places of Profit and Trust, which nothing but our Abhorrence of Perjury hinders us from Doing? 'Tis therefore a ridiculous Calumny to say we may have a Dispensation for Lying and Swearing, when the very dread of incurring the Guilt of it, is the principal Occasion of our temporal Ruin.

The Preface.

XXXI. Well, if the Catechist be as little able to prove the Errors in Faith, as the Immoralities, he has laid to our Charge, I dare boldly say, he has undertaken a defenseless Cause. But this will be fully examined in the following Sheets, where I assure the Reader he will find neither Scurrility nor Slander, but a plain and modest Vindication of the Catholick Doctrine, from the 24 pretended Errors, the Catechist has muster'd up against us. The Reader will find them all fully discuss'd, tho' not in the same Order, as they lye in the Catechism. I am sorry, I could not bring this Tract into as narrow a Compass, as I design'd it at first. For tho' I am not conscious of being unreasonably long upon any one Subject, yet I have exceeded the Bounds I had in View, when I first took up my Pen. But I soon found that Brevity and Clearness (the latter of which I have chiefly aim'd at) are hard to be reconciled together, especially when a great Variety of Subjects is to be handled.

XXXII. The whole is divided into three Parts. The First of general Controversies, which (if rightly stated) may put an end to all Disputes of Religion. The Second of particular Controversies. The Third of lesser Controversies: So call'd, because now they are not commonly disputed by our Adversaries with so much Heat, as when the late Change of Religion began.

ERRATA.

CORRECTED.

Page 76. l. 14: xlviii.

cxlviii.

163. l. 1. § IV.

§ V.

168. l. 1. § V.

§ VI.

Appendix. page xviii l. 28. he acquainted, r.
they acquainted. p. xxvi. l. 11. be and will, r.
and will be.

THE STATE OF NEW YORK

In SENATE,
January 14, 1894.
REPORT
OF THE
COMMISSIONERS OF THE LAND OFFICE,
IN RESPONSE TO A RESOLUTION
PASSED BY THE SENATE
MAY 1, 1893.
AND WILL BE
APPENDED TO THE
ANNUAL REPORT OF THE
COMMISSIONERS OF THE LAND OFFICE,
FOR THE YEAR 1893.

C
th
is
no
T
ti
H
no

FIRST PART.

§. I.

Of Infallibility.

The first pretended Error of the Papists, is, in asserting the Infallibility of the Pope, and Church: And that every Man must submit his Faith and Conscience to them. Prot. Ref. p. 6.

A N S W E R.

I.  H E Catechist ought here to have distinguish'd between *Faith* and *Opinion*. For the Pope's Infallibility is no Article of Faith, nor proposed by the Church as a Condition of Communion. She teaches indeed, that the Church establish'd upon Earth by *Christ* is *Infallible* in all necessary Truths. But this is no Error. On the contrary, 'tis a Fundamental Truth, grounded on themost exprefs and positive Promises of *Christ*. 1. That the Gates of Hell [the Power of Darkness and Error] shall not prevail against his Church, Matth. xvi. v. 16.

B

which

which undoubtedly they would, if She were corrupted in her *Faith*. 2. *That the Spirit of Truth shall lead her Pastors into all Truth*, Jo. xvi. v. 13. and that *for ever*, Jo. xiv. v. 16. Matth. xxviii. v. 20. Which therefore cannot be understood of the *Apostles* only, because they were not to remain here *for ever*.

II. 'Tis upon these clear *Promises* we Ground our Belief, That the Church of Christ is *Infallible* in all Things, which it is necessary for Christians to believe: From whence it follows, that in *Controversies* of Religion, where even learned Men may understand the *Scripture* in a different Sense, all safely may and ought to *submit* to her *Judgment*. For surely he must have very little Sense, who is afraid of dangerous Errors, when he follows the Direction of an *Infallible Guide*.

III. To render this *Submission* still more rational, the Holy Ghost has taken care to establish the Church's Authority in the plainest and strongest Terms, *First*. Our B. Redeemer has already pronounc'd Sentence on those who will not hear the *Pastors* of his Church: But if he will not hear the Church, says he, *let him be to thee as a Heathen and a Publican*, Matth. xviii. v. 17. which if true in private Disputes, is more evidently so in publick Controversies of a higher Concern. In another Place, he thus settles the Authority of *Spiritual Guides*. *He that hears you, hears me: and he that despises you, despises me*, Lu. x. v. 16.

Secondly, St. Paul positively affirms, That the Church of Christ is the *Pillar and Ground of Truth*, 1 Tim. iii. 15. Which cannot be true if she be capable

capable of leading her *Children* into dangerous Errors, or if she be not *Infallible* in all necessary Truths. Upon this Principle in his Epistle to the *Hebrews*, he instructs them in the important Lesson of *Submission* to their *Spiritual Guides*: *Obey them that have the Rule over you, and submit your selves*, Heb. xiii. 17. And speaking of the same *Guides*, whose *Faith* follow, says he, v. 7.

Again, writing to the *Ephesians*, he lets them know, That God has not only plac'd in his Church *Apostles*, *Prophets*, and *Evangelists*, but also *Pastors* and *Teachers*, Eph. iv. 11. For what End? v. 12. *For the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Mystical Body of Christ.* How long? v. 13. *Till we all come to the Unity of Faith.* With how steady a Direction over the People? v. 14. *That henceforth we be no more like Children, tossed to and fro, and carried about with every wind of Doctrine, by the Slight of cunning Men, lying in wait to deceive us.* This is evidently spoken in the Name of the People: for *Pastors* and *Teachers* were not given to direct the *Apostles*, but the *People* only. So that here we are taught, *First*, That in the Church of Christ, besides the *Doctrine* of the *Apostles*, which is the *Rule* of our *Faith*; there are also *Guides* of God's own Appointment, the *Pastors* and *Teachers* of what we ought to believe. *Secondly*: That these *Guides* shall continue in the Church of Christ, without ceasing, to the End of the World, *till we all come to the Unity of Faith.* *Thirdly*, That in all Controversies of Religion, it belongs to these *Guides* to fix the wavering Judgment of the People, against all the wicked Arts of *Impostors* and *Seducers*, how *cunning* or

malicious soever. And by consequence, that the *Faithful*, in all Disputes of that kind, may and ought to rely on the Directions of these *Spiritual Guides*.

For unless they might be safely depended on, they would not fully answer the *End* of their Institution; the People, especially the Ignorant, upon every new and difficult Debate, would be left in *Uncertainty*; and might even suspect their *Guides* to be their *Seducers*: As the *Jews*, when depriv'd of such privileg'd *Teachers*, were led into the grossest Errors by the *Scribes* and *Pharisees*. But blessed for ever be the Mercy of God, who has now *establish'd his Covenant upon better Promises*, Heb, viii. 6. who has settled upon Earth a visible Church, which is the *Pillar and Ground of Truth*, against which the *Gates of Hell* shall never prevail; and to the Pastors whereof, he has promised the *Spirit of Truth for ever*. And if after all, some are not disposed to grant, that the Church of Christ is *Infallible in all necessary Truths*, are they not in Danger of being Self-convicted at the great Tribunal of God?

IV. Hence I infer, *First*, That whoever is a Member of any Church, that owns herself to be *Fallible*, and liable to pernicious or dangerous Errors, is not a Member of that Church to which Christ has promis'd his Spirit for ever.

I infer, *Secondly*, That he is not a Member of the true Church; because only that Church, which Christ establish'd, and to which he made that Promise, is the true One. And I leave it to him to consider, whether any Man can hope to attain *Salvation*, who lives wilfully out of the Communion

Sect. I. Of Infallibility.

5

Communion of that Church, which *Christ* came to establish for the *Salvation* of Mankind: And of which it is said, *Acts* ii. 47. *The Lord added to the Church daily, such as should be saved.*

I infer, *Thirdly*, That the Church of *Christ* can never be under any Necessity of having her *Faith* reform'd. For if she never fall into any pernicious Errors, what need can there be of any such *Reformation*, especially from Men much more *fallible* than her self?

I infer, *Lastly*, That if all Men had *Faith* enough to believe the Church of *Christ* *Infallible* in all necessary Truths, and *Humility* enough to submit (as in Reason they ought) their Judgment to hers, there had never been any *Heresy* in the Christian World. Which, as it shews on the one Hand, the Excellency of *Christ's Institution*: so on the other, it is a dreadful Instance of the *Pride* and *Misery* of Mankind, who had rather lose Heaven by *Presumption*, than gain it by following better *Lights* than their own.

V. If you say, 1st, That the *Promise*, *Jo.* xiv. 15, 16, 17. was not made absolutely, but only under a *Condition*, viz. *IF YOU LOVE ME, keep my Commandments; and I will, &c.*

I answer, That if this *Objection* had any Force, it would prove a great deal more than *Protestants* design. For our B. Saviour, *Jo.* xiv. was speaking to his *Apostles*. If then the *Promise* be only *Conditional*, it follows, that the *Apostles* had not an *absolute Promise* of being always assisted by the H. Ghost, but only under this *Condition*, viz. *If they always lov'd Christ*

and always kept his Commandments. Which in Effect would undermine all that they either taught or writ, that is the *whole New Testament*: Unless we were before hand *Infallibly sure* (without any regard to *their Testimony*) that in the very Time when they writ, they were all in the *State of Grace*, which is impossible to be done.

If you tell me, That the *Apostles* had particular *Privileges*, as of writing Scripture, of receiving the H. Ghost visibly, &c. So that this *Promise* might be *absolute* to them, and only *Conditional* to other *Pastors* of the Church;

I answer, That this too will undermine the Gospel: For 1st. If the Church has not an *absolute Promise* of not falling into pernicious Errors, *the Gates of Hell may prevail against her*. 2^{dly}. Those *Pastors* who first receiv'd the Books of the New Testament; for Example, the Epistle to the *Hebrews* and the *Revelation*, as written by the *Apostles*, and as Parts of the H. Scripture, were either *absolutely Infallible*, or not: If they were, an *absolute Promise of Infallibility* was not confin'd to the *Apostles* and *Evangelists*. If they were not *absolutely Infallible*, they might be mistaken in their Opinion concerning the *Authors* and the *Authority* of those Writings: which is still to undermine the *Scripture*. For I suppose no one can be so weak, as to say, he is sure, That all those *Pastors lov'd Christ and kept his Commandments*: Since he does not even know who *those Pastors* were; but only this, that they were neither *Apostles* nor *Evangelists*.

Sect. I. Of Infallibility.

7

VI. If you say, 2dly, That the *Scripture* is plain in all Things, which it is necessary for Christians to believe: And that consequently there is no need of an *Infallible Guide*;

I answer, That the *Scripture* in necessary Points, is only plain to those, who for the right Understanding of it, use their best Endeavours, and the Means which are of God's Appointment, that they be not carried about with every Wind of Doctrine. One of which Means, is to consult their own immediate Pastors, provided they be in the Communion which Christ establish'd. But because each particular Pastor, is not Infallible, for even whole Nations may fall into Heresy and Schism [as whole Christian Nations reject at present the 3d and 4th General Council, and have done so for above Twelve hundred Years) hence the principal Means of God's Appointment to understand the *Scripture* right in controverted Points, and to avoid all dangerous Errors, is to examine on what Side the great Body of Pastors, and the Supreme Church Authority was, when the Dispute was first started. Neither is this a hard Task for those, who have the Happiness of being Members of the Church of Christ, and of being led by Authority. The Task is so far from being hard, that the Faithful are taught it daily by their Pastors, who in this, trace only the Steps of the Apostles themselves.

For when the first Controversy of Religion was set on Foot concerning the Necessity of Circumcision, which all the Apostles and Christ himself had receiv'd; the Apostles and Elders of the Clergy came together to consider of this Matter, Acts xv. 6. And when there had been much disputing, they

they agreed in such a Method, as might be a standing Form for the Clergy in After-Ages. It seemed good, say they, **TO THE HOLY GHOST, AND TO US,** to lay upon you no greater Burden, &c. v. 28. Lastly, St. Paul and Silas went through Syria and Cilicia, confirming the Churches and charging them, **TO KEEP THE COMMANDS OF THE APOSTLES AND THE ELDERS.** *

VII. If

* I said, the principal Means for understanding the Scripture right in controverted Points, is to examine on what Side the **GREAT BODY OF PASTORS, AND THE SUPREME CHURCH AUTHORITY** was, WHEN THE DISPUTE FIRST BEGAN.

For, First, How much soever the Dissenters spread afterwards, is nothing to the Purpose. Hence the prodigious Encrease of the Arian Heresy, in less than an Hundred Years, and their drawing so many Bishops over to their Side, added indeed very much to the Bulk and Strength, but nothing to the Authority of their Party. The Reason of this is clear: Far before this prodigious Encrease, they had been Condemn'd by the Supreme Authority of their Mother-Church, and by the Whole Body of her Pastors, in a General Council at Nice of 318 Bishops: Whose Decree was presently after receiv'd by all the Absent Prelates of her Communion.

Secondly, Even the dissenting of a few Prelates, whether alone or with their Clergy, from a much greater Number of Bishops in their Mother-Church, is no lessening at all to her Authority. Nor can it possibly exempt their Flocks from a strict Obligation of leaving the Communion of their Immediate Pastors (how great an Esteem soever the Laity may have, either of their Learning or Piety) and adhering

VII. If you say, 3ly. That as fair Promises of Infallibility were made to the Synagogue, Deut. xvii. 8, 12, &c. Yet it is certain, that the err'd most grievously : As 1st, In condemning Christ. 2ly,

to the Doctrine and Communion of their Mother-Church. For it can never be lawful for the People to be separated either in Faith or Communion from the MAIN BODY of Pastors instituted by Christ for their Direction, and from the SUPREME CHURCH AUTHORITY. In the Council of Nice, An 325. there were Two Dissenting Bishops at least, viz. Theonas and Secundus. Theodoret says, there were Thirteen Bishops for Arius. Rufin (l. 1: c. 3.) says Seventeen : Others say Twenty two : And Philottorgius an Arian Writer, makes the Number to be yet greater. Besides, it is well known, that one of these Arian Bishops was a Man of so bright a Character for his Erudition, that that learned Age could shew few or none equal to him. But tho' all the Dissenting Prelates had been as Eminent as he, and their Number thrice as great as it was; tho' their Sees had happen'd to lie all together, and so to have had the Authority of a National Church ; yet this would neither have justified them, nor their Followers. Because still they would have had the Supreme Church Authority, and the main Body of her Pastors against them. For where there are many and even subordinate Judges by Divine Appointment, 'tis evident to Common Sense, that what is only agreed to by a less numerous and inferiour Part, can never be the Authentick Act or Judgment of the Whole. Nay, tho' the Nicene Council had never been assembled, a National Church of Twenty six Arian Bishops, would have been no better than a National Schism : Provided it appear'd either by the Practice, or by the Doctrine, by the Publick Service, or by the Creed, that their Mother Church was of a different Judgment.

2ly, (with *Aaron* her High-Priest) in worshipping the *Golden Calf*, *Exod.* xxxii. 8. 3ly. In falling so oft into *Idolatry*.

To this I answer with *St. Paul*, *Heb.* viii. 6. that *Christ* is the *Mediator* of a better *Covenant*, which is establish'd upon better *Promises*.

The *Synagogue* was never stiled the *Pillar and Ground of Truth*: Nor had she a *Divine Assurance*, That the *Gates of Hell* should never prevail against her. On the contrary, her *Fall*, in rejecting the *Messias*, was positively foretold by the *Prophets*: As, that he should be a *Stone of Stumbling* and a *Rock of Offence* to BOTH THE HOUSES OF ISRAEL, &c. *If.* viii. 14. See also, *Pf.* cxviii. 22, 23. with our *Saviour's* Comment upon it, *Matth.* xxi. 42, 43. So that if the *Synagogue* had ever any *Promise of Infallibility*, it was not to be perpetual. But of the *Church*, *Isaias* thus *Prophecies*: The *Redeemer* shall come to *Sion*, &c. *My Spirit*, that is upon thee, and *my Words* which I have put in thy *Mouth*, shall not depart out of thy *Mouth*, nor out of the *Mouth* of thy *Seed*, NOR OUT OF THE MOUTH OF THY SEED'S SEED, SAYS THE LORD, from henceforth and for ever, *If.* lix. 20, 21. They shall fear thee as long as the *Sun* and *Moon* endure, throughout all *Generations*, *Pf.* lxxii. *Heb.* v. 5.

When *Aaron* made and worshipped the *Golden-Calf*, he was not annointed: For this was done afterwards, *Exod.* xl. 13, &c. Neither had any *Infallibility* been then promised, either to the *High Priest*, or to the *Synagogue*. For what we read, *Deut.* xvii. was long after. And no *Office* makes any *Man Infallible*, without the *Gift* or *Promise of God*.

Lastly,

Lastly, The *Jews* had never any Assurance from God, that I know of, that they should not utterly forsake him, and profess *Paganism*: Whatever Privilege their *High Priests* had for a Time, whilst they own'd the *Jewish Religion*, and, before the coming of the *Messias*.

VIII But let us now hear the *Catechist's* Reasons against the *Church's Infallibility*. The first is, Because (says he) *this gives the Church a greater Authority than the Apostles did ever claim*: For which he quotes *St. Paul*, saying, *Not for that we have Dominion over your Faith*, &c. 2 Cor. i. 24.

But will the *Catechist* then venture to say, That the *Apostles* were not *Infallible* in delivering the *Christian Doctrine*? If he does, he saps the very Foundation of *Christianity*: For it will then follow, that they were not *Infallible* either in their *preaching* or *writing*, and by Consequence the *Gospels* writ by them, are not *Infallibly* true. How then do they contain the pure *Word of God*; which surely is *Infallible*?

As to the Words of *St. Paul*, telling the *Corinthians*, *That he had no Dominion over their Faith*: The *Catechist*, I hope, will not pretend that *St. Paul* had no Power or Authority from God to oblige the *Corinthians* to believe the Doctrine he had taught them; or that he submitted it to their private Judgment to examine, change, or reform it, as they pleased. And if this was not his meaning, to what purpose does he quote his Words? All therefore that *St. Paul* disclaim'd, was a *Tyrannical* or *Arbitrary Dominion over their Faith*, which some false Brethren accused him of, to lessen his Authority. That is, He would not have them imagine, that because he had been the chief Instrument

strument of their Conversion to the Faith, he pretended to lord it over them in an *Arbitrary Manner*, or *Tyrannize* over their *Persons*, by chastizing them with a Severity unbecoming the Meekness of an Apostle.

But to put the Matter beyond all Dispute, the same Apostle writes thus to the *Galatians*: *Tho' we or an Angel from Heaven preach any other Gospel unto you, let him be accurs'd*, Gal. i. 8. Now I ask, Whether the Apostle did not here claim an *Infallibility* in what he had preach'd? Whether in these Words he allow'd the *Galatians* to believe, that he had been under a *Mistake*? Or whether it be not plain that he demanded an entire *Submission* to the Doctrine he had taught them? And how far then was St. *Paul* from encouraging the *private Judgment* of any Man to controul his Decisions, since he would not allow it even to an *Angel from Heaven*, but pronounc'd those *accurs'd*, that should pretend to reform the Doctrine he had preach'd?

IX. The second Reason against the Church's *Infallibility* (says the *Catechist*) is, *Because it is contrary to Christ's Command, concerning the Trial of Doctrine*. I Answer, As we may examine the *Scriptures*, tho' *Infallible*, so may we also try and examine the *Doctrine* of the Church, tho' *Infallible*; that is to say, we may not only seek to understand it according to the best of our Capacity, but search diligently into the *Grounds* or *Motives* of our Belief of it: Which fully answers the following Command of St. *Peter*, quoted by the *Catechist*: *Be ready always to give an Answer to every Man that asketh you a Reason of the*

Sect. I. Of Infallibility.

13

the Hope that is in you, 1 Pet. iii. 15. For is not every Catholick ready to give a very good Reason of his Hope or Faith, by saying, he follows a Guide of God's own Appointment? That Christ promised to preserve this Guide from Erring, and that therefore he may safely depend upon him? Nay, I appeal to any Man of Common Sense, whether they who follow their own private Judgment, in Opposition to Church Authority, can give as rational an Account, as this is, of their Hope.

X. His Third Reason against the Church's Infallibility, is, *Because as to Matter of Fact, Guides and Teachers had caused the People to Sin by following them*, p. 7. And for this he quotes four Texts: But he might have spared himself the Labour. For who ever doubted, but there are, and always have been many false Guides? But the Question is, Whether the Church establish'd by Christ, to direct us in the Way to Salvation, be of that Number? I think not. For if she were, Christ would not oblige us under Pain of Eternal Damnation to hear her Voice.

6. II

The Pope's Supremacy.

The Second pretended Error of the *Papists*, is, *That the Pope is the Universal Head of the Church.* This (says the *Catechist*) *Protestants* deny: Because neither the *Creed* nor the *Sacred Scriptures* have reveal'd any such Thing, p. 7, 8.

A N S W E R.

I. **T**HIS very true, that *Protestants* deny it. 'Tis likewise true, that it is not mentioned in the *Creed*: Neither are the *Scriptures* themselves, the *Sacraments*, *Priests*, nor *Bishops* mention'd in it. But are they therefore to be laid aside? I hope not. However we think it clearly reveal'd in *Scripture*, that *Christ* made *St. Peter* the *Head* of his *Church*, and by *Consequence* his *Successors*: Unless it be supposed, either that the *Bishops* of *Rome* are not really the *Successors* of *St. Peter*, as all *Antiquity* attests them to be: Or else that the *Form of Church Government*, establish'd by *Christ*, was to End with *St. Peter's* Life. But may we not as truly say, that the *Power of Preaching* and *Administering the Sacraments*, was to end with the *Apostles*? Or that the whole *Episcopal Order* was to end with the first *Bishops* which they ordain'd?

II. Now

II. Now that *Christ* made *St. Peter* Head of the Universal Church, we prove from *St. John* xxi. 15, 16, &c. I shall shew where the stress of the Argument lies, as briefly as I can. *Christ* on the very Day of his *Resurrection* install'd *St. Peter*, and the other Apostles in their Apostolical Charge, *John* xx. 21. *As my Father sent me, so I send you, &c.* And I easily grant, they all receiv'd here an equal Apostolical Charge or Jurisdiction. But appearing afterwards to *St. Peter*, *St. John*, *St. James*, *St. Thomas*, and some of the other Disciples, after he had eaten with them, he address'd himself to *St. Peter* alone with such an unusual Ceremony, as is not to be found in the whole New Testament. *St. Peter* was singled out from the rest of the Company. *Christ* ask'd him, *Lovest thou me more than these?* He ask'd him a Second and Third Time, *Lovest thou me?* And after as many repeated Assurances of his Love, *Christ* gave him a Special Commission to feed his *Lambs* and *Sheep*: That is his whole Flock.

III. Here I observe, First, our Saviour's demanding a greater Degree of Love of *St. Peter*, than of the other Apostles: Which was but a natural Introduction to his laying a greater Charge upon him; Because the higher a Person is rais'd in the Ministry of the Gospel, the greater his Love ought to be for *Christ*, to enable him to perform his Trust.

I observe, Secondly, That as the peculiar Ceremony and Solemnity, wherewith this Action was perform'd, regarded *St. Peter* alone, as distinguish'd

stinguish'd from the other Apostles ; so it is but congruous to common Sense to infer from it, that it convey'd something to him above the rest.

But what gives the greatest Force to this Argument, and shews plainly, that St. Peter received here a *Special Commission*, in which the other Apostles had no share, is the Circumstance I have already hinted at, *viz.* That this happened at our Saviour's *third Apparition* to the Apostles, *John* xxi. 14. Now Christ had install'd both St. Peter, and the other Apostles in the common Exercise of their *Apostleship* or *Mission* at his very *first Apparition* to 'em; *John* xx. 21. when he gave to them all their full *Powers* and *Credentials* to preach the Gospel every where. Either then he gave St. Peter no Power at all, *John* xxi. 15, 16, &c. which is contrary to the Text : Or if he gave him any ; it was not common to the rest then present. And what can that be, but his *Superiority* over the other Apostles ?

This made St. *Eucherius* Bishop of *Lions*, who lived in the Beginning of the Fifth Age, write thus, upon the Eve of St. Peter's Feast ; *First, Christ entrusted him with his Lambs, next with his Sheep : Because he made him not only a Shepherd, BUT THE SHEPHERD OF SHEPHERDS: Peter then feeds the Lambs, he also feeds the Sheep. He feeds both the Young and the Mothers, HE RULES BOTH SUBJECTS AND PRELATES. He is therefore a Shepherd over all. For, besides Lambs and Sheep, there is nothing in the Church.*

In the Third Age, St. *Cyprian*, writing to the H. Pope and Martyr, St. *Cornelius*, calls Rome, the
Chair

Sect. I. *The Pope's Supremacy.* 17

Chair of St. Peter, and THE PRINCIPAL CHURCH, from which the Unity of Priesthood is risen, Ep. iv.

In the Second Age St. Irenæus wrote thus, *By Apostolical Tradition, which the Roman Bishops have preserv'd, all Separatists are confounded. For to this Church, BY REASON OF ITS MORE POWERFUL PRINCIPALITY, 'tis necessary that all Churches have recourse, l. 3. c. 3.* But to return to the Gospel,

IV. This Power, of governing his Church; Christ promis'd to St. Peter, when he gave him the Name of *Cephas* or *Peter*, that is, a *Rock* or *Foundation-stone* (for which, see *Jo. i. 42.*) assuring him, that *UPON THIS ROCK HE WOULD BUILD HIS CHURCH*, and the *Gates of Hell* should not prevail against it; *Matth. xvi. 18.* For if *Christ* the main *Rock* or *Corner-stone*, upon which the whole Church is principally built, be, for that very Reason, the *Principal Head* of it; he upon whom it is built under *Christ*, must needs be the *Head* of it under *Christ*. Now that the *Rock*, upon which our B. Redeemer here promises to build his Church, is not literally his own *Person*, nor St. Peter's Confession of him, but St. Peter himself; Dr. *Whitby*, a Protestant Divine, and a violent Adversary of the Church of *Rome*, has prov'd by several Arguments drawn from the *Text*. And the following *Promise*, *v. 19.* of giving to St. Peter the *Keys* of the Church, or, of the *Kingdom of Heaven*, is a farther Confirmation of it. For *Keys* in the Scripture-Language denote *Government*, or the *Chief Stewardship*, as *Is. xxii. 22.* *Rev. iii. 7.*

V. To convince the Reader, that I have given him the *literal* Sense of *Mat. xvi. 18*. I shall here set down *Dr. Whitby's Exposition* of it: *As a suitable Return to thy Confession, I say also to thee, that thou art by Name Peter, that is a Rock: And UPON THEE WHO ART THIS ROCK, I will build my Church, and I will give to thee the Keys of the Kingdom of Heaven, THE POWER OF MAKING LAWS TO GOVERN MY CHURCH, Paraph. t. 1. p. 143.*

Dr. Hammond, another Protestant Divine, expounds it in the very same manner. His Words are these: *Seeing thou hast so freely confess'd me before Men, I will also confess thee. Thou art Peter, &c. That is, the Name by which thou art stiled and known by me, is that which signifies a Stone or Rock, and accordingly my Church shall be so BUILT ON THEE, FOUNDED IN THEE, that it shall never be destroy'd.*

And page 92, what is here meant by the *Keys*, says he, is best understood by *Is. xxii. 22, &c.* where they signify ruling the whole Family or House of the King: *And this, says he, being by Christ accommodated to the Church, denotes the POWER OF GOVERNING IN IT.* Thus *Dr. Hammond*. More could not well be expected from an Adversary, and nothing but the Force of Truth, could have extorted so much.

VI. But is it not somewhat strange, that our Adversaries (who cannot discover, in the *Scripture*, the least Ground of *St. Peter's Supremacy*, or of that of his Successors) should yet be so sharp-sighted, when they please, as to see that
Christ

SECT. II. *The Pope's Supremacy.*

19

Christ has instituted in his Church a *Lay-Supremacy*: And to see this so manifestly, that their whole Clergy has sworn to it over and over, tho' the *Scripture* has not a Syllable of it; I might say, tho' the contrary be as evident in the Gospel, as it is, that the *Apostles* were not Kings? But *Interest* is better at Discoveries than a Hundred Eyes.

VII. Besides the *Texts*, I have now insisted upon, there are some Facts related in the *Acts*, which plainly point at St. *Peter's* Supremacy over the other Apostles. *First*, The Part he acted in the Election of St. *Matthias*: Which was the very first Thing done by the Apostles after our Saviour's Ascension. And it is manifest to any unbiass'd Reader, that he acted, in that important Occasion, as *Head* of the whole Assembly. I am sure St. *Chrysostom* was of that Opinion, as the following Words clearly testify: See, says he, how he acknowledges the Flock entrusted to him! How he is the Prince of the Choir! He had Reason to act here the first of all with Authority, having them all deliver'd into his Hands, Hom. 3. in *Act*.

2dly, Whenever all the *Apostles* are named, St. *Peter* is set in the first Place. 3dly. After the Descent of the *Holy Ghost*, he was the first that signaliz'd himself in a Sermon to the *Jews*: And when the *Apostles* were reflected upon by the People, he stood up, and undertook their Defence, *Act*. 2. 4thly, He wrought the first Miracle in Confirmation of the Gospel, *Acts* 3. 5thly, He was the first that preach'd it to the *Gentiles*, *Acts* 10. And 6thly, He was the first to whom their *Vocation* was reveal'd. *ibid*.

VIII. These Facts are surely very considerable: and tho' they be not demonstrative Proofs of St. Peter's Supremacy, yet they contain Circumstances, which very much corroborate the positive Texts for it, and naturally lead an impartial Reader to an Idea of it. The *Catechist* is therefore very much out, in saying, that the *Scriptures* have not reveal'd any such Thing, as the *Pope's Supremacy*. For if they have reveal'd St. Peter's Supremacy, that of the *Pope's*, who are his *Successors*, follows as an undeniable Consequence from it: Unless he can either prove, that the Form of *Church Government*, establish'd by *Christ*, was to last no longer than St. Peter: Which will soon make void, and put an End to all his other *Institutions*: Or that some other *Christian Bishop* has always claim'd that Title upon better Grounds.

IX. But whom does the *Catechist* affirm to be the Head of the *Universal Church*? He answers, *Jesus Christ, and him alone*: For which he quotes two Texts, *Psal. ii. 6. Eph. i. 22*. If he means, that *Christ* alone is the *Supreme Independent*, and *Invisible Head* of the *Church*, I know none but *Jews, Pagans, Deists, and Atheists*, that will contradict him: And this is the undoubted Meaning of the two Texts, he has quoted. But are not *Men* to be govern'd immediately by *Men*? Or is *Christ's Supreme Headship* over the *Church* any ways prejudic'd by his having a *visible Substitute*, or *Governor* immediately under him, and wholly depending on him? No surely. For *God* is the *Supreme Lord and Governor* of the *World*:

Sect. II. *The Pope's Supremacy.*

21

World: Yet *Sovereign Princes, Kings, and Emperors* stile themselves *Supreme Lords and Masters* of their *Dominions* immediately under God; and that without the least *Disparagement, or Injury* done to the *Divine Prerogative*.

X. If any one objects that there is not an *universal Monarch*, under God, to govern the whole World, nor, by Consequence an *universal Vicar* under *Christ*, to govern the whole Church. I answer, the Parity would hold, if God had establish'd one *universal Monarchy*, as *Christ* has establish'd one *universal Church* upon Earth. The Difference is therefore plain and obvious to common Sense. Because we find no where that God has establish'd an *universal Monarchy*. But it is an unquestionable Truth, that *Christ* has establish'd an *universal Church* upon Earth, unless the Creed be false. For what does the Word *Catholick*, else mean? It means undoubtedly, that the *Church of Christ* is not limited to this or that particular Nation, like the temporal Kingdoms of this World, but is the *Church of all Nations* according to Scripture-Language: *Go and teach ye all Nations*, Matth. xxviii. 19. Now as one King denominates one Kingdom, so one Head, by Divine Institution, is necessary to denominate one Church. Thus Great Britain would not be one Kingdom, unless it had one King: And the Church of *Christ* would not be either one or *Catholick* in the perfect manner that *Christ* has appointed, unless She were in one Communion, united under one Head, and professing one Faith.

§. III.

Of Obedience to the Pope, and Allegiance to Sovereigns.

The Third pretended Error of Papists, is, That Kings and Emperors with their respective Subjects are at the Pope's disposal in general: And particularly, that the Persons and Estates of the Clergy, are not under the Power of the Civil Magistrates, pag. 8.

A N S W E R.

I. IF he means, that Kings and Emperors are subject to the Pope in the Government of their temporal Dominions; or that the Clergy are not bound to pay Allegiance to their respective Sovereigns, we utterly disown any such Doctrine. But if he means no more, than that all Members of the Church (even Kings and Emperors not excepted) are subject to her Laws, and bound to be guided by those, whom God has appointed to be their Governors in Spirituals, This we do not deny: And it is as certainly true, as that Christ has not chosen secular Magistrates, but Bishops to govern his Church, Acts xx. 28.

II. Again, if by the Second Part of what he calls a Popish Error, he only means, that the Clergy

SECT. III. Of Obedience to the Pope, &c. 23

Clergy by Imperial and Church-Laws, are exempt from the Jurisdiction of *secular Tribunals*, till they have first stood their Trial in the *Spiritual Court*, and, that *Church-lands* have several Privileges: This is so far from being an Abuse or Error; that the *Magna Charta of Great Britain* is not so ancient by many Hundred Years, as the Privileges of the Clergy. Nor am I clear-sighted enough to comprehend, how this makes *Papists* worse Subjects than *Protestants*. For as Children may obey their Parents, and the inferior Clergy their Bishops, so may *Roman Catholics* in all Countries whatsoever, obey their common Pastor, without transgressing against the Allegiance due to their respective *Sovereigns*. Nay, if the Catechist will only take a View of *Catholick Countries*, he will find the Clergy there as faithful Subjects, and as ready to open their Purse in any Exigency of the State, as in the Dominions of *Great Britain*.

III. He will also find the *Course of Justice* not at all obstructed by their Privilege of being first tried by their own *Spiritual Peers*. On the contrary, a wicked Priest is as severely punish'd at *Madrid* or *Paris*, as a wicked Parson in *London*: Only with this Difference, that he is first strip'd of the Marks of his *Priestly Character*, which he has dishonour'd. Nor is his *Canonical Gown* suffer'd to accompany him to the Gallows, or to bear a Part in his Disgrace. This indeed is a Sight, the People are Strangers to on the other side of the *British Seas*.

IV. Hence it follows, That the *Catechist* might have spared that Profusion of Texts, whereof he is commonly very Prodigal, when they are not to the Purpose. Those, he has here produced, serve only to prove, That all, both *Laity* and *Clergy* are bound to be faithful to, and obey their *lawful Sovereigns*, when they command nothing that is contrary to *Christ's Institution*, or the exprefs *Law* of God. Which no *Catholick* denies.

§ IV.

§. IV.

Of the true Church.

The Fourth pretended Error of Papists, is, *Their holding, that the Church of Rome [he means the whole Church that is united in Faith and Communion with the Bishop of Rome] is the only true Church.*

A N S W E R.

I. **W**E hold, That there is but *one true Faith*, and *one true Church*, which (as I have prov'd already § I.) can never fall into any pernicious Error.

That there is but *one true Faith*, is expressly taught by St. Paul, saying, *One Lord, ONE FAITH, one Baptism*, Eph. iv. 5. Indeed how can there be more?

That there is but *one true Church*, is an express Article of the *Nicene Creed*: Which (according to the Eighth Article of Religion) ought thoroughly to be receiv'd and believ'd, because it may be prov'd by most certain Warrants of Holy Scripture. So that if there be more than *one true Faith*, St. Paul is mistaken; and if there be more than *one true Church*, the Creed deceives us. For which see also Joh. x. 16. Eph. iv. 5.

II. Besides

II. Besides, we hold, That the true Church (consisting of Pastors and People) which *Christ* establish'd upon Earth, has been very numerous and visible ever since, and will always remain so. Go teach all Nations; and behold I am with you at all Times, even to the End of the World. Mat. xvii. 19, 20.

The Mountain of the Lord's House shall be establish'd on the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow to it, Is. ii. 2. You are the Light of the World: A City, that is set on a Hill, can not be hid, Matth. v. 14: Let them both, Corn and Tares, grow together till the Harvest, Matth. xiii. 30. The good Seed are the Children of the Kingdom. — The Harvest is the End of the World. v. 38, 39. The Church of Christ therefore has never been invisible. Indeed how can the Good profess their Faith, without being known? And how can they be Good, without professing it? For if with the Heart Man believes to righteousness, with the Mouth Confession is made to Salvation, Rom. x. 10. And see the Church's publick profession of Faith for ever, evidently foretold, Is. lix. 21.

III. 'Tis then an undoubted Truth, that the Church of Christ is only One, that she has been always Visible and Numerous, and never fell into any pernicious Error. Besides, that this last part is really a Consequence of the other. For, according to the 19th Article of the Church of England, The visible Church of Christ is a Congregation of Faithful Men, in which the PURE WORD OF GOD IS PREACH'D, and the SACRAMENTS ARE DULY MINISTRED.

SECT. IV. *Of the true Church.*

27

IV. I shall only add one *Reflection* more, to confirm these three Important Truths, 1st, That the Church, which Christ establish'd upon Earth, has been always *visible*, 2^d. That she has been always *very numerous*. 3^d. That she never taught any wicked or *pernicious Errors*. 'Tis this, that if in any Age it had been otherwise, in that Age this Article of the *Creed* had been false: *I believe the Holy Catholick Church*. For if a Church holds *wicked and pernicious Doctrine*, how is she *Holy*. If she be not *very numerous*, how is she *Catholick* or *Universal*? And if she be both *Holy* and *Universal*, how is she *Invisible*?

V. From what has been hitherto advanc'd, it manifestly follows, that immediately before the late Change of Religion (which Protestants call the *Reformation*) Christ had a *visible and numerous Church* upon Earth, free from all *pernicious Errors*: And therefore which had no need of having her *Faith reform'd*. If this was the *Church* in Communion with the Bishop of *Rome*, the *Catechist* and his Friends are in a bad Condition. If it was not, he is desired to tell us where this *visible and great Church* was immediately before the *Reformation*: Which *Reformation* began not till the Year 1517, nor in *England* till 1530?

VI. I say, he must do one of these two Things. He must either *grant*, that the *Church*, in Communion with the Bishop of *Rome* (in which *Church* all the *first Reformers* were christen'd; and from which all *Reform'd Churches* had their *Orders*, if they have any) was the *true and only Church of Christ*, and free from the *Corruptions*

ruption of any Pernicious Doctrine : Or else he must mark out some other *visible and known Society of Christians*, in which the *pure Word of God* was taught, and which had within her Communion a *numerous, visible, and continual Succession of Pastors*, from the Apostles to the Reformation. If he grant the first, the Dispute is at an End.

VII. If he likes the *Second* better, he must tell us, in what part of the known World, this other *pure Church* had her *Being* ? What *Countries Kings, and Bishops* were hers ? And (to mend the Matter) how it came to pass, that the *first Reformers* did not list themselves in her *Communion* ? For, if either she excluded them, or they freely separated themselves from her, their *Case* is still deplorable.

VIII. I fancy the *Catechist* foresaw he should be pinch'd with this *Argument*, when he put the following Question as near to it as he durst. *Where was the PROTESTANT RELIGION before Luther* ? He should have said, *Where was the PROTESTANT CHURCH TO BE SEEN before Luther* ? In what *Univerfity* were the *Thirty nine Articles*, or the *Protestant Part of them* taught ? For I do not find, that since that Time there has been any great Encrease either of *Catholick Abbeyes*, or of *Christian Univerfities*. But these, how pertinent soever, would have been untoward Questions. Let us hear, how he manages his own. His Answer is this, *The Protestant Religion, before Luther, WAS IN THE BIBLE DOCTRINALLY, AND (IN ITS FRUITS) IN THE HEARTS AND LIVES OF ALL GOOD MEN*, p. 26.

Very

Sect. IV. *Of the true Church:* 29

Very fine ! It seems then there was a Set of very good Men, and I presume, of *Pastors* too ; who, against their Conscience, professed themselves followers of *Antichrist* ; for that Title the pious *Catechist* thought fit to bestow on the *Chief Bishop* in the Christian World, p. 9. which good Men join'd too, in the publick Confession of a *SUPERSTITIOUS, IDOLATROUS, DAMNABLE, BLOODY, TRAITEROUS, BLIND, AND BLASPHEMOUS RELIGION*. For these pretty Names, the good Gentleman (remembering doubtless the Commandment, *Honour thy Father and Mother*) gives to his *Mother-Church*. And as he borrow'd them from the Holy Aspirations of his first Reformer, I must suppose her Religion was the same before the Reformation : And that the *Catechist's* good Men had good and great Hopes of getting to Heav'n by it. For it will not be good Sense to say, That these good Men separated themselves, and made a Reformation, before the Reformation began. Neither will St. Paul allow them to be good Men, without professing their Faith ; much less, if they dissembl'd it, and join'd in known Superstition, Blasphemy, and Idolatry.

IX. Again, some will be surpriz'd, to hear, That the Protestant Religion had any Being in the World immediately before the Reformation. For at this Rate, who knows, but the Popes themselves might have been true Protestants ? None but God could see their Hearts. And some of them (for Example St. Gregory, by whose Missioners the English were first converted from Paganism)

ganism) died in *Repute* of Sanctity. So that we may have good Hopes of their *Salvation*.

X. But it is to be observ'd, That the *Catechist* speaks of *Protestancy* in general. For he asks, where the *Protestant Religion* was before *Luther*? And there is no Reason (I believe) to say, That one Part of it was any more destitute of a *Being* than the others. Well then, where was *Protestancy* before the *Reformation*? In what Region of this Sublunary World was it to be found? To which our *Catechist* answers very discreetly, **IN THE BIBLE, AND THE HEARTS OF ALL GOOD MEN.** What, was *Lutheran Protestancy*, *Calvinian Protestancy*, *Episcopal Protestancy*, and numberless other *Sects* and *Subdivisions* of *Protestancy*, were these, I say, all in the *Bible*, and the *Hearts* of all good Men? If they were, it must needs be granted, that both the *Bible*, and the *Hearts* of all good Men stood highly in need of a thorough *Reformation*; to purge them, of the innumerable *Contradictions*, crowded into them by such a Multitude of jarring *Sects*.

IX. But does not the good Gentleman see, That he has here cut out a Cloak for the very worst of *Hereticks*: For ask a *Quaker* where his Religion was before *James Naylor*? And he will answer, as readily as the *Catechist*, That it was in the *Bible* doctrinally, and (in its Fruits) in the *Hearts* and *Lives* of all good Men. And so every *Heretick* in the World has a singular Obligation to the Author, for having furnish'd him with

with this ingenious Answer, to help him out at a dead Lift.

XII. However he is fully resolv'd to give the Church of Rome no Quarter. His Words are these:

Q. What say Protestants to this, viz. That the Church of Rome is the only true Church?

An. They deny it.

Q. Why?

An. Because the Roman Church agrees not with the Definition of a true Church.

Q. What is the true Church?

An. The true Church is an Universal Congregation or Fellowship of God's Faithful Elect People, built upon the Foundation of the Apostles and Prophets, Jesus Christ being the Chief Corner-Stone, p. 11.

The Definition is not amiss, if he does not mean, That the Church upon Earth consists only of the *Elect*. The Reason is, First, Because a Man may be a Member of the true Church, yet live and die wickedly in it, and by Consequence be excluded out of the Number of God's *Elect*. Secondly, If the true Church be composed only of the *Elect*; it follows, that as the *Elect* are wholly unknown to us, the true Church is, and has always been *Invisible*. Whence it follows again, That it has always been impossible for any Man to apply himself to the true Church for Instruction, Ordination, or a lawful Mission, which evacuates all Episcopal and Pastoral Authority: Because no Man can know, whether the Bishops and Pastors, to whom he would apply himself, be of the Number

Number of the *Elect*; Nor, by Consequence, whether they be Members of the true Church.

XIII. But supposing the *Catechist* has no such wicked Meaning, I own his *Definition* is not only Good, but also, that it obliges him to retract all his wicked Slanders against his *Mother-Church*. Unless he can shew us, where there was immediately before the *Reformation*, that other *Universal Congregation* and *visible Fellowship of God's faithful Elect People*, which was not then in Communion with the Bishop of *Rome*.

Marks of the true Church.

I. The *Catechist* concludes this Article with this Question: *What are the Marks of a true Church?* He answers, *Such as these: Pure and Sound Doctrine preach'd, the Sacraments administer'd according to Christ's Institution, and the right Use of Ecclesiastical Discipline*, p. 11, 12. All this is very true, but as little to his Purpose, as if a Stranger enquiring for the best Inn upon the Road, a Man should tell him, *That the best Inn is where there is the best Accommodation*. For tho' this be very true, yet unless some other Marks be given, as the Sign of the House, the Name of the Man that keeps it, and the like, a Stranger will be as much at a Loss to find it, as if nothing were said to him. But what the *Catechist* here says, may be of very good Use against him. For if those be the Marks of the true Church; either Christ did not keep his Word, when he promis'd to continue with the Church for ever:

SECT. IV. Of the true Church,

33

ever : Or else, his Church being always a true one, She had always pure and sound Doctrine preach'd, and the Sacraments administer'd according to Christ's Institution, with the right Use of Ecclesiastical Discipline : And so could never stand in need of a Reformation. Besides I can tell him of some other External and sure Marks. Or rather St. *Augustine* shall do it for us both.

II. This holy Doctor writes thus against the *Manichees*. ' Not to speak of that *Wisdom*, which you do not believe to be in the *Catholic Church*, there are many other Things, which most justly hold me in her Communion. 1. The Agreement of People and Nations holds me. 2. Authority begun with *Miracles*, nourish'd with Hope, encreas'd with Charity, confirm'd by *Antiquity*, holds me. 3. A Succession of *Bishops* from the See of St. *Peter*, to whom *Christ* after his *Resurrection* committed his *Flock*, to the present *Episcopacy*, holds me. 4. and lastly, The very Name of *Catholic* holds me, of which this Church alone has not without Reason so kept the Possession, that tho' all *Hereticks* desire to be call'd *Catholics*, yet if a Stranger asks them where *Catholics* meet, none of the *Hereticks* dare point out his own House, or his own Church? *Con. Epist. Fund. c. 4.*

III. These were the external Marks, by which St. *Austine* distinguish'd the true *Catholic Church* from false ones, and which held him stedfast in her Communion, viz. 1st, The Agreement of People and Nations. 2. The Evidence of *Miracles*.

cles. 3. *A continued Succession of Bishops* from St. Peter the first Bishop of Rome to him, who then sat in the *Apostolick Chair*. And 4. The *Name of Catholick*, attributed to the true Church by the Creed it self. Let us now see to what Church these *Marks* can be appropriated.

IV. The *First, viz. the Agreement of People and Nations* may justly be called the distinctive Mark of the Church, in *Communion* with the See of Rome. For, tho' all Nations never were in her *Communion* at one and the same Time, yet there is scarce a Nation in the known World, but has been in her *Communion* some Time or other. All the *Reformed Nations* in Europe were in her *Communion* for many hundred Years: And so was the whole *Greek Church* till the middle of the Ninth Century. In St. *Austin's* Time, tho' there were yet many *Heathen Nations*, there was scarce a *Christian Nation* under the Sun, but was in her *Communion*. Nay, excepting *Muscovy* alone, which receiv'd its Christianity from the *Schismatical Greeks*, I cannot call to mind any one *People* or *Nation*, which upon its Conversion was not immediately united in *Faith* and *Communion* with the See of Rome. Now, I presume no *Reform'd Church* will pretend to any Thing like this. 'Tis therefore evident to common Sense, That the *Agreement of People and Nations* which is St. *Austin's* first external Mark of the true Church, cannot according to his Meaning be appropriated to any but the Church of Rome alone.

V. I add, That even at this Time, when so many Churches are cut off from her by *Heresy* and *Schism*, her *Communion* alone is more extended than any one, I might say, than all the different Reform'd Churches join'd together: If the *Catechist* had but had coolness of Temper enough to consider this one Thing, he would perhaps have had more Moderation, than to treat such an illustrious Body, as *Roman Catholicks* have always been and continue to this Day, in so outrageous a manner, as to set forth the Religion they profess in the scurrilous Epithets of a *SUPERSTITIOUS, IDOLATROUS, DAMNABLE, BLOODY, TRAITEROUS, BLIND, AND BLASPHEMOUS RELIGION*. Perhaps he imagin'd the filthier the Dirt was he threw at *Papists*, and the thicker he heaped it upon them, the more it would please. I hope, however, he is mistaken in his Aim.

VI. The *Second Mark*, viz. the *Evidence of Miracles*, belongs also in so peculiar a manner to the Church of Rome, that no *Protestant Communion* ever had the Confidence to lay claim to it. On the contrary, many *Protestants* have thought it their best Way to despise and ridicule *Miracles*, just as the *Fox* in the Fable, pretended the *Grapes* were sower, when he could not come at them.

VII. But the *Third Mark*, viz. *A perpetual Succession of Bishops and Pastors derived from the Apostles*, never was denied to the Church of Rome, by any Man of Learning. Nay, Protestant Bi-

shops and Parsons lay no Claim to any *such Succession*, but by the *Church of Rome*. Because without the Interposition of a long Catalogue of *Papish Bishops*, to make up their *Ecclesiastical Pedigree*, there is a Gap of near 1500 Years between the *Apostles* and the *first Protestant Bishop* or *Parson*, that ever was in the World. However, I doubt, whether even that will render them any substantial Service. For supposing the validity of their *Ordination*, which yet was never granted, unless they can also bring down their *Mission* in a *lineal Descent* from the *Apostles*, and can shew, that *Protestants have within their own Communion*, a *continued Succession* from them (which is somewhat more than they ever pretended to) their *Church* will never be admitted into the *Apostolical Family*.

Of Catholicity.

I. *Lastly Catholicity*, which is the *Fourth Mark* of the *true Church*, insisted upon by *St. Austin*, and is profess'd in the *Creed* as an essential Part of her Character, belongs to the *Church in Communion* with the *Bishop of Rome* by so unquestionable a Title, that no *Hereticks* (as *St. Austin* observes) ever had the Confidence to dispute it with her in his Time. Nor could any of the present *Reform'd Churches* ever get the Possession of it, tho' some of them have endeavour'd it with their utmost Power. For *Truth* and *Good Sense* have always prevail'd, in spite of all their Efforts. Nay, go to what Country you please, where there is a Mixture of *Roman Catholics* and

Pro-

Sect. IV. *Of the true Church.* 37

Protestants, we are as well known by the Name of *Catholicks*, as a *Spade* is known by the Name of a *Spade*. I know this to be true in *Holland* by my own Experience, where if a Stranger asks a *Protestant*, where the *Catholick Church* is, he will never direct them to his own Church, but to some *Popish Chappel*. Now, if *Papists* be truly *Catholicks*, I am sure, of *Two Things*: First, That the Church in Communion with the See of *Rome*, is the Church of *Christ* upon Earth: And 2dly, That She is the only true Church upon Earth. Or else the Creed, which describes the true Church of *Christ* to be *ONE* and *Catholick* is false.

II. But why cannot the *Reform'd Churches* pretend to be *Catholicks*, as well as the Church of *Rome*? I shall give the Reason as briefly and clearly as is possible. The Word *Catholick* is derived from the *Greek*, and signifies *Universal*. Now there is a two-fold *Universality* belonging to the Church of *Christ*: viz: *Universality of Time*, and *Universality of Place*. And therefore no Church can assume to her self the Title of *Catholick*, unless she can shew that the Faith she professes, is *Universal*, both as to *Time* and *Place*.

III. Here then, let us consider, whether (for Example) the Faith of the Church of *England* (as it differs from *Popery*) can be call'd *Universal*, either as to *Time* or *Place*. The Churches *Universality*, in respect of *Place*, must certainly be understood in a limited Sense, or it will follow, that *Christ* never had a *Catholick Church* up-

on Earth : Because there never yet was a Time, wherein her Communion was so Universally receiv'd by the whole World, but that great Numbers of *Hereticks*, and many *Heathen Nations* were out of it. Yet in Scripture Language, She is stiled the *Church OF ALL NATIONS*. Thus St. Paul, Col. i. 5, 6. says, *the Truth of the Gospel is come to you, as it is IN ALL THE WORLD*. And so he applies to the *Apostles*, that of the *Psalmist*, *their Sound went into all the Earth, and their Words unto the End of the World*, Rom. x. 18. The *Church of Christ* is therefore call'd *Catholick* or *Universal*, 1. Because she has been at all Times, since the *Apostles*, the Church of many Nations. 2dly, Because she is the great Body of Christians, from which all went forth. And 3dly, Because she either has been, or will be in every Nation before the End of the World; that so all Nations may be blessed in the Seed of Abraham, according to God's Promise, Gen. xxii. 17, 18.

IV. This is the true meaning of the *Church's Universality* in respect of Place. But her *Universality*, in respect of Time, is without Limitation. That is, it suffices not, that she be the Church of many Ages, as the *Nestorians* and *Eutychians* have been ever since the middle of the Fifth Century : but it imports, that she is the Church of all Ages, since the Time of the *Apostles*, and derived originally from them, both as to her Faith and Communion. Whence it follows, That *Catholicks*, truly so call'd, are the standing Body of Christians throughout all Ages, from which all Christian Societies of *Hereticks* and
Schis-

SECT. IV. *Of the true Church:* 39

Schismatics have been cut off: As so many Branches from the Body of a Tree, which continues standing and growing, whatever Branches are lopp'd off from it.

V. Now let us see, whether the Reformed Church of England can make good her *Universality*, either of *Time* or *Place*. Is she in the Communion of that great Body of Christians, from which all *Hereticks* and *Schismatics*, went forth ever since the Time of the *Apostles*: Alas! She herself broke off from it a little before the 16th Century! Can she be stiled the Church of all Nations? She, I say, who little more than 150 Years ago, was not the Church of any one Nation in the World? Has her Faith, contain'd in the Thirty nine Articles, been preach'd in France, Italy, Spain, Greece, &c. or any other Nation under the Sun, but what belongs to the Crown of Great Britain? No Man is so weak, as to say, it has. 'Tis then a plain Case, she has no *Universality of Place*, even in the limited Sense, in which I have explain'd it.

VI. Again, As to what we call *Universality of Time* (which, as I have remark'd, comprehends all Ages from the *Apostles* down to us) She may as well pretend to have receiv'd the System of her whole Faith and Religion, by a continued Succession of Pastors (within the Limits of her own Communion) from Noah, as from the *Apostles*. For how is it possible she should, since Popery was in Possession of the whole Kingdom for 900 Years before the Reformation? Nay,

the *Book of Homilies*, declares, That whole *Christendom* was drown'd in *Popery* during all that space of Time. Where then was the Faith of the reform'd *Church of England* in all those Ages? By what external Body or Society of Men was it profess'd? I know the *Catechist* tells us, it was in the *Bible* doctrinally, and (in its Fruits) in the *Hearts and Lives of all good Men*. But I hope he has no Reason to be proud of his Answer. Finally, where was her *Succession of Protestant Bishops* for so many hundred Years, before the *Protestant Religion* had a Being? Was she a *Christian Church*, and yet in no Part of *Christendom*? For I am sure in *Christendom* she could not be, because all *Christendom* was over-run with *Popery*, even our *Enemies* being *Judges*. The plain Truth then of the Matter is, She had no Being at all, before the Sixteenth Century: And she wants about 1500 Years of *Universality of Time*. So that in Effect, Protestants may as well stile themselves *Antediluvians*, as call themselves *Catholics*.

VII. From what has been said, it follows very plainly, That it is no Error, to hold, that the *Church* in Communion with the *See of Rome*, is the only true Church. For the *Catholic Church* cannot but be the true Church, and if she be the true Church, there can be no other true one, Eph. iv. 4, 5.

VIII. If any one flies for Refuge to an invisible Church (as I suspect the *Catechist* looks very wishfully that way, tho' he did not think fit to speak out) I must conclude he is in great Distress:
And

Sect. IV. Of the true Church.

41

And I advise him as a Friend, rather to give up the Cause with a good Grace, than to make such a trifling Defence. For an *invisible Church* is just what every Body pleases. It may be the *Fanaticks Church*, the *Anabaptists Church*, the *Quaker's Church*, and every Body's Church; that will but lay claim to it: And he may trace it as easily to *Noah* or *Adam*, as to the *Apostles*. But whosoever's Church it is, I am very sure it is not the *Church of Christ*, which is describ'd in *Holy writ* to be a *Mountain upon the top of Mountains, to which all Nations will come*, Isa. ii. 2. And in which there are always to be *visible Pastors*, Eph. iv. 11, 12. and a *visible Administration of the Word and Sacraments*, Matth. xxviii. 19, 20. So that, if the *Scriptures* be true, a *perpetual Visibility* is an essential Attribute of the *Church of Christ*. And it follows from it, 1st. That no Society of Men can be the *true Church*, which has not had in its Communion a *visible Succession of Bishops and Pastors* in every Age from the *Apostles* to us. And 2^{dly}, That *Protestants*, whether you mean any one Branch, or all together, cannot be the *true Church of Christ*, because they were no where *visible* for many hundred Years. As *St. Austin* told the *Donatists*, *You are not in the Mountains of Sion, because you are not a City set upon a Hill, which has this certain Mark, THAT IT CANNOT BE HIDDEN*, Lib. contra literas Petil. c. 104.

§ V.

Of Heresy.

The Fifth pretended Error of *Papists*, is,
In holding, that Protestants are Hereticks
for separating from them, p. 10.

A N S W E R.

I. **T**IS evident from the Gospel, that Christ gave a double *Power* to those, whom he placed in his Ministry. The *first*, of *teaching* the Truths of Christian Religion. And of this, he says, *He that hears you, hears me*, Lu. x. 16. The *Second* of *governing* those, that should embrace his Faith. Of this St. Paul says, *Obey them that have the Rule over you*, Heb. xiii. 17. The *First* Power was design'd to keep Christians in the *Unity of Faith*. The *Second* to keep them in the *Bonds* of a regular and external *Communion*. *Rejecting* what the Pastors of Christ's Church *taught* to be *Christian Doctrine*, has in all Ages of Christianity from the Apostles to us, been call'd *Heresy*; and *rejecting* the *Government* of lawful Pastors, has in all the same Ages been accounted *Schism*: St. Paul reckons *Heresies* and *Dissensions*, or *Heresies* and *Schisms*, Gal. v. 20. among the *Vices* of which he says, *They, who do such Things, shall not inherit the Kingdom of God*, v. 21. And writing to

Titus

Sect. V. Of Heresy.

43

*Titus, Avoid, says he, after the first and second Admonition, a Man that is a Heretick: Knowing that he who is such is subverted, and that he sins, being condemn'd of himself, Tit. iii. 10, 11. **

II. As

* I. If you say, 1st, That Heresy is an obstinate Defence of Error against the *Fundamentals* of Christian Faith. And 2dly, That Schism is a Causeless Separation of one Part of the Church from another.

I answer to the First, That an obstinate Defence of Error against any Article of the Christian Faith, is doubtless a damnable Sin. And what Sin is it, if it be not Heresy?

I Answer to the Second. When the People separate from their Pastors, or when the Pastors separate from one another; Who is the lawful Judge of the Merits of the Cause, if the Catholick Church be not?

2. If you say again, the CHURCH should not be Judge in her own Cause: I answer, Yet you think it reasonable enough that YOU should be so. Or if neither Party must be the Judge, all Disputes of Christians among themselves must necessarily be decided by UNCHRISTIAN JUDGES, either Jews, Turks, Deists, Heathens, or Atheists. For all Christians, upon one Account or other, are engaged in the Controversy; and therefore Parties. Besides, it is now near Seventeen hundred Years, that the Catholick Church has always taken upon her to judge in all the Disputes of her Children concerning Religion, and its Two opposite Vices, Heresy and Schism. So that it is infinitely too late to question her Authority.

3. If

II. As to the *reforming* of the Church's Faith, it is no *New Thing*. Neither can the *Reform'd Churches* pretend to be Authors of the *Invention*. Almost every *Age*, since the *Apostles*, has been extremely fruitful in such *Reformations*: Of which we have a large Catalogue in St. *Irenaus*, St. *Epiphanius*, St. *Augustin*, *Theodoret*, and others. These *Reformers* the *Catholick Church* and all her Writers call'd *Hereticks*: Because they undertook to *reform* her Faith. But I could never find that any of these *Sc&ts* call'd themselves *Hereticks*. For, in opposing the *State*, who ever call'd himself a *Rebel*? Yet there have certainly been such Things in Nature. And, unless

3. If you say, lastly, that only the *Scriptures* ought to be Judge,

I Answer, First, This is to condemn even the *Four first general Councils*, if not the *Apostles* themselves, who took quite another Method (*Acts* 15.) to End the *Dispute* concerning the *Necessity* of *Circumcision*, Ay, but Pastors ought to Judge according to the *Scriptures*. True. And that they might do it effectually, we have *Gospel Security*, that they shall not fall into any dangerous Errors, as I have shew'd, §. I. Again, Mr. *Thorndike's* Words are very remarkable, TO APPEAL, says he, TO THE SCRIPTURES ALONE, when the Sense of them only is questionable, IS TO DECLARE, THAT WE WILL SUBMIT TO NO OTHER TRYAL BUT OUR OWN SENSE, just *Weights and Meas.* Cha. 21. p. 137, Which is surely one of the worst Dispositions of Mind, that a Christian can have, as being the most opposite both to true *Humility* and *Religion*.

unless we fancy that Christ had much less Power, than an *Act of Parliament*; resisting the Church which he establish'd is as great a *Crime*, as resisting the *State*. And those that know so well what *State-Rebellion* is, will not easily, I fear, excuse themselves at his Bar, as if they had not Wit enough to know what ought to be understood by *Church-Rebellion*. For what can this be else, but that either *Lay-Men* oppose their Guides, or that a Less and Inferior Part of the *Clergy* opposes the Greater and Superior *Authority* of the Whole?

III. However if the *Catechist* can find me any one *Instance*, where the Church of all Ages did not esteem all those engaged in *Heresy*, whoever undertook to *reform* her *Faith*, I will grant that *Catholicks* are extremely to blame, and are bound to correct the Idea which they have of the *Reformed Churches*.

IV. I question not but every *Protestant* will own, that there have been *Hereticks* in the World. And I shall mention one, of whose just Claim to that Title no true *Protestant* can doubt. I mean *Arius*, who denied the *Consubstantiality* of the Son. He pretended to have plain-Scripture for his Doctrine, as these Words of Christ, *My Father is greater than I*, Jo. XIV. 28. Of which Text one of his Followers triumphs thus: *No one is so mad and daring in his Impiety, as to assert that the Son is Equal to the Father, when the Lord himself expressly says, The Father, who sent me, is greater than I*. *Eunomius in Apol. apud Whiston. p. 10.* But this hinder'd

der'd not *Arius* from being condemn'd for a *Heretick* by the great *Council of Nice*. And indeed both he and his Adherents had all the Marks of *Heresy*. As 1. Maintaining a Doctrine contrary to the *Faith* of the whole *visible Church* in Being. 2. Preaching without a *Commission* from her. 3. Appealing from her *Authority* to the dead letter of *Scriptures*, and making their own private *Judgment* the sole Interpreter of it. In a word an invincible *Obstinacy* even after Sentence Juridically pronounced against them; first by their immediate Superior, and afterwards by the *Supreme Tribunal* of the Church.

V. Now the Thing I demand, is precisely this, *viz.* Some satisfactory Reasons, without overthrowing the *Scriptures*, why *Arius* was a *Heretick*, and *Martin Luther*, *John Calvin* &c. only *Reformers*? If *Arius* be Judge, or Mr. *Whiston* for him, *Calvin* was a *Heretick* (for believing the *Consubstantiality* of the Son) the great *Council of Nice* was a Pack of *Idolaters* and *Arius* only a *Reformer*. If *Calvin* be the Judge, *Arius* was an *Arch-Heretick*, the *Council of Trent* was a Pack of *Idolaters*, and *Calvin* a *Reformer*. But if the *Church* of all *Nations* may be Judge (as I think she ought) *Arius* and *Calvin* were both *Dissenters*, and in her Language *Hereticks*, because they refused to submit to her Judgment, and vainly pretended to *Reform* her *Faith*. Now if the *Catechist* can prove, that she ought not to be Judge in the Case, or that any private Person may over-rule her *Decision*, he will do a signal Piece of Service to the *Protestant*

testant Cause, and have just Reason to quarrel with us for Censuring him, and his *Protestant Brethren*. But if this cannot be done (and I fear the Task will prove somewhat hard) then it follows, that the respective *reform'd Churches*, founded by *Luther, Calvin, &c.* are all *Sister-Churches*, like the *Arians*, and no Part of the *true Church of Christ*.

VI. But let us now hear the *Catechist*. He puts this *Question*: *What say Protestants to this?* Which he Answers thus.

They say that it being granted they did separate from the Church of Rome, yet they did it upon just Grounds. But lest this should look like begging the Question, he glosses it over with a shew of Reason in the following Manner. Because (says he) they did it for the pure sake of Christ, and the Purity of Religion: For which Reason they are so commanded to do. Then he quotes the following Text of St. Paul, What Concord has Christ with Belial? Or what Part has he that believeth with an Infidel? What agreement has the Temple of God with Idols? Ye are the Temples of the living God. Wherefore come out from among them, and be ye separate (says the Lord) and touch not the unclean Thing, and I will receive you, and I will be a Father unto you, and ye shall be my Sons and Daughters, says the Lord Almighty, 2 Cor. VI. 15, 16. &c.

VII. Is not this a most admirable Text to prove that *Protestants* separated themselves from the *Church of Rome*, for the sake of *Christ and Purity of Religion*? *The Corinthians* are here exhort
ed

horted by St. Paul to separate themselves from the Commerce and Society of *Heathens*, and our Judicious Catechist inters from it, therefore Protestants did separate themselves from the Church of Rome for the sake of Christ and purity of Religion. Who is able to resist the Force of such strong Reasoning? But suppose the Puritans, Anabaptists, or Quakers, should alledge the very same Reason and Text for their separation from the Church of England, would it not be satisfactory to a Miracle, and give great Edification to all true Protestants?

VIII. Now let us hear the following Question and Answer.

Q. What was there in the Romish Religion that occasion'd Protestants to separate themselves from it?

A. In that it was a SUPERSTITIOUS, IDOLATROUS DAMNABLE, BLOODY, TRAITEROUS, BLIND, BLASPHEMOUS RELIGION p. 10.

This is such an outrageous Piece of Billingsgate Slander, as might justly provoke a Man to an immoderate Heat. But to convince the Catechist, that I am both free from Passion, and have a tender Concern for him, I heartily wish him some good Physick to cool his Head, and some grains of true Christian Charity to correct his Heart. For he stands highly in need of both. As to the Charge of Popery being a Superstitious, Idolatrous, Damnable, and Blasphemous Religion, it shall be fully answer'd, when I treat of particular Controversies. The other injurious Titles will be examined in the Appendix.

IX. However the *Catechist* being a Person of a nice Justice, and one that would not for the World wrong any but *Papists*, has a Scruple in seeming to allow that *Protestants* separated themselves from us; and corrects his *Error* by saying, that the Church of Rome more properly separated from them, than they from the Church of Rome, p. 11. It seems then that the *Papists*, being conscious to themselves that they profess'd a SUPERSTITIOUS, IDOLATROUS, DAMNABLE, BLOODY, TRAITEROUS, BLIND, AND BLASPHEMOUS RELIGION, had the good Manners to separate themselves from *Protestants*, lest *Protestants* should be infected by keeping such bad Company. But what need had the *Catechist* to make *Papists* be thought the Authors of the Separation, if he really believ'd them to be as bad as he represents them? On the contrary, he ought rather to Glory in the *Protestants* having separated themselves from a knot of such wicked People. I must needs say, this looks, as if he had a Guilt upon his Conscience, that he has wrong'd them.

X. But let that be as it will, I have always been of Opinion, that a *Ship* breaks loose from the *Shore*, and not the *Shore* from it. And why so? Because the *Shore* remains where it was, but not the *Ship*. Now just so did the Church of Rome at the Time of the pretended Reformation. She remain'd just where She had been for many hundred Years. That is, She continued to maintain the Doctrine She had always taught, and which had been profess'd in England for 900 Years without Interruption. But the first Reformers did not remain where they were before.

For they had all received their *Baptism* in the *Church of Rome*, and had profess'd her Faith for many Years. 'Tis therefore absurd to say (as the *Catechist* does) that the *Church of Rome* more properly separated from them, than they from the *Church of Rome*. But if he only means, that the *Pope* excommunicated *Luther* and his Adherents (for reviving Errors condemn'd by the Church, some above six hundred, some above a thousand Years before) and that *Luther* being only a *private Friar* did not excommunicate the *Pope*; I shall not quarrel with him for the Matter.

Was the Reformation made in England by the free Consent of the Clergy?

I. When our Adversaries are told, that the late *Changes* in Religion (which they call the *Reformation*) were made in a direct-*Opposition* to *Church-Authority* and *Lawful Superiors*: The Common *Answer* is, that tho' this may be true of Foreign Parts, yet in *England* the *Bishops* and the whole *Clergy* freely Reform'd themselves by their own *Authority*, without any previous Threats or Fears, or any interested Compliance with the Designs of the *Court*.

II. This, if true, would neither justify the *Reformation*, nor hinder it from being made against a *Lawful* and *Superior Church-Authority*, as will appear by and by. But indeed the *Fact* was quite otherwise. For the *Body* of the *English Clergy* never consented to the *Reformation*, till it was not safe to oppose it. This is proved unanswerably in the 5th. Part of *Church-Govern-*

ment. I shall only mention a few Particulars. Which yet, perhaps, may be sufficient to let the Reader see, that our beautiful *Reformation*, in all its three Changes, was a *Creature* of the *State*, and that the *Clergy* had only the Profits and the Honour of Nursing and Adopting it.

III. 1. The *Reformation* began in the 22d Year of King *Henry VIII.* was carried on in the Minority of *K. Edward VI.* and finish'd by *Q. Elizabeth.* As to the *present State* of it, it is wholly owing to her. For what King *Henry*, and the *Duke of Somerset* had done in his Pupils Name, was all repeal'd by the joynt Authority of Church and State in Queen *Mary's* Reign. The Original Cause of the *Reformation* was this: King *Henry VIII.* finding the *Pope* was not complaisant enough to let him put away Queen *Catharine* (after he had liv'd with her in Marriage above 20 Years) that he might be able to do it himself, resolves to take upon him the new Title of *Supreme Head of the Church of England in Spirituals.* This was to strip the *Pope* at once of a twofold Title of *Spiritual Supremacy* over him and his Subjects. *First*, as *St. Peter's Successor* in the Care of the *whole Church.* *Secondly*, as the *Western Patriarch.* The *First* of these Titles, when *Luther* began to Question it, had been asserted briskly by *K. Henry VIII.* who had, upon that Account, receiv'd also from the *Pope* the Title of *Defender of the Faith.* The *Pope's second Claim* admitted of no Dispute; It being an *Uncontested Fact*, that, in *Spiritual Concerns*, the *Island* had been 900 Years under him, as *Patriarch*, or *Chief Metropolitan*, of the

E 2

West.

West. But now the King is resolv'd to be the only *Spiritual Head* of his People ; and brings the Clergy over to his Side by this Stratagem. He demands a *Hundred Thousand Pound* of them, for the Expences, which by their Fault he said he had been at, in procuring *Authentick Testimonies* of Foreign Universities against his Marriage. The Clergy refusing to give so great a Sum, he casts them under a *Premunire*. So that now they are liable to be *imprison'd*, and to have their *Estates* Confiscated, at his Pleasure. For their ransom, they offer a *Hundred Thousand Pound*. But are told by the Court, that it is too late unless they will also own the *King's Supremacy*. They consent, with this Reserve, *as far as is consistent with the Laws of Christ*. But the King will have no Limitation. They must either absolutely submit, or the *Premunire* must be executed. The whole is related by Arch-Bishop Parker in his *Antiq. Brit.* p. 326. Thus was the *first and main Article* of the Reformation gain'd. And we see what mighty *Freedom* the Clergy had in it. I must needs call it the *main Article*, because the *Spiritual Supremacy* of the Crown gave both a *Being* and *Authority* to all the other Parts of the Reformation. For none of the three *reforming* Princes undertook that Work, either in the *Name* or by the *Authority* of the Clergy, but only by virtue of their own *Spiritual Supremacy*, and as *Supreme Judges* in *Controversies of Religion*.

IV. King Henry carried the Reformation on no farther. However he took Care, it should never be in the Power of the Clergy, to oppose the

the Court in matters of Religion. For he peremptorily required of them, says Dr. Heylin, that no Constitution or Ordinance shall be hereafter by the Clergy enacted, promulg'd, or put in Execution, unless the King's Highness approve it. And to this, says he, on the 15th of May Anno 1532, they made their absolute Submission. Thus far then these Gentlemen made but a mean Figure in the Reformation.

V. 2. In the first Year of King Edward VI. (a Child of ten Years old) the Clergy was assembled to push it forward. But nothing could be got from them. On the contrary, the Convocation offer'd a Remonstrance to the King (recorded by Dr. Stillingfleet, Iren. Par. 2. Ch. 8.) that no Statute should pass concerning Religion, without the Assent of the Clergy. Nothing sure could be more reasonable, if it was to be their Act. But this could not be obtain'd.

VI. 3. In the 3d and 4th Year of the same Prince, the Parliament Authoriz'd sixteen Laymen and as many of the Clergy (whom the Court should nominate) to make what Changes they, or the greater part of them thought fit, in the Laws of the Church. So that here one Clergyman's Vote (and it is strange if the Court could not find one for their Purpose) joyn'd with 16 Laymen, was enough to carry on the Reformation, against the whole Body of the English Clergy. But before this, the Duke of Somerset, in King Edward's Name, had made almost a General Reformation through the Realm. For it was not

thought safe to let it be done by the Clergy, as both Mr. Fuller and Dr. Heylin confess.

VII. 4. The 42 Articles of Religion, An. 1552, carry in their Front the Name of a Synod. Indeed the Clergy had now been Five Years in modelling: As it were on a Stage, New Players coming in, and the Old ones being cast out, says Fox, p. 1180. But Mr. Fuller lets his Readers know, that these Articles were not really made by any Synod at all. And the true Reason, says he, why the King would not trust the diffusive Body of the Convocation with a Power of meddling with Matters of Religion, was a JUST JEALOUSY which he had of the ILL-AFFECTION OF THE MAJOR PART THEREOF, L. 7. Hist. p. 420.

Bishop Ridley gives us the same Account. THE MOST PART of the Clergy, says he, Parsons, Prebendaries, Arch-Deacons, Deans, and the Bishops too FOR THE MOST PART WERE NEVER PERSWADED IN THEIR HEARTS (of the Reformation) but from the Teeth forward, and FOR THE KING'S SAKE, apud Fox. p. 1616. So that if K. Edward's Reformation had been left to the Clergy, it had never been made at all.

VIII. 5. It is no small Confirmation of this, that, when a Synod was call'd, within five or six Days after Q. Mary's Coronation, and before any new moulding of the Ecclesiastical Body, all but 6 Voted against King Edward's Reformation.

IX. 6. Q. *Elizabeth*, as Dr. Heylin fairly owns, *WENT THE SAME WAY TO WORK*, in the Reformation, which her two Predecessors K. Henry and K. Edward, had done before her. That is, she did all by her own Authority. But when the Times, says he, were better settled (that is, when she had chang'd, frighted, punish'd, and over-aw'd the Clergy) she left Church-work to the disposing of Church-men. Thus Dr. Heylin, *Ecclef. vind.* §. 6. p. 36. Indeed she might then safely do it.

X. 7. Her first Parliament gives her full Power and Authority (by virtue of this Act) to Name and Authorize such Persons as her Majesty shall think meet, to Reform the Nation, *Act. 1. Elizab. C. 1.* Tho' all the Bishops, that were then in Parliament, oppos'd this Statute, *Cambden 1. Eliz.* And now, without making use of *ANY ONE CLEKGYMAN*, she can reform the *WHOLE CLERGY*.

XI. 8. She was doubtless in need of a pretty large Commission. For Dr. Heylin gives this Account of her Clergy. The Bishops at that Time, says he, were reduced to a narrower Number than ever before: There being no more than fifteen of that Sacred Order left alive. These, being call'd by some of the Lords of the Council, were required to take the Oath of Supremacy. *Kitchin of Landaff*, [whom *Cambden* styles the Calamity of his See] only takes it: Who having formerly submitted to every Change, under K. Henry VIII. K. Edward VI. and Q. Mary, resolv'd to shew himself no

E 4

Change-

Changeling, in not conforming himself to the Pleasures of the Higher Powers. By all the rest, it was refus'd. Whereupon they were depriv'd of their Bishopricks. And with them, fifteen Presidents of Colleges, twelve Deans, twelve Arch-Deacons, six Abbots, and fifty Prebendaries were remov'd.

XII. 9. As to the Convocation, which sat at the same Time with her first Parliament, Mr. Fuller writes thus of it, L. 9. 'Tis observ'd in Nature, that when one Twin is of an unusual Strength and Bigness, the other, born with it, is weak and dwindles away. So here, Q. Elizabeth's FIRST PARLIAMENT BEING VERY ACTIVE IN MATTERS OF RELIGION, THE CONVOCATION, Younger Brother thereunto, WAS LITTLE EMPLOY'D, LESS REGARDED. It seems Church-Business was not yet to be trusted in the Hands of Church-men.

XIII. 10. The same Historian (l. 9. p. 54) copied from the Authentick Register, the following Articles sign'd by the CONVOCATION, and by both UNIVERSITIES.

First, In the Sacrament of the Altar, after Consecration, the natural Body and Blood of Christ is really present under the Appearance of Bread and Wine.

2. The Substance of Bread and Wine does not remain after Consecration.

3. In the Mass is offer'd the true Body and Blood of Christ, a propitiatory Sacrifice for the Living and the Dead.

4. *The chief Power of governing the Church of Christ, upon Earth, was given to St. Peter and to his lawful Successors in the See Apostolick, as to the Vicars of Christ. To these, the Convocation added*

5. *The Authority of treating and defining Matters relating to Faith, Sacraments and Church Discipline, has always hitherto belong'd, and ought only to belong to the Pastors of the Church. whom the H. Ghost has appointed in it for that End: And not to Lay-men.*

XIV. If these few Instances be not enough to convince any *Impartial Reader*, that the *Body* of the *Clergy* came not into the *Reformation*, by their own free and unbiass'd Choice; I must confess, I know not what *Evidence* means. But I have still an *Observation* or two to make.

The first is extremely notorious, and Dr. Heylin has publickly confess'd it, that the *Reformation* was not an *Effect* of pure *Zeal*, but qualified with a *Desire*, not altogether *Spiritual*, of *Church Lands*, and *Treasures* of an immense *Value*. The first *Royal Reformer*, and his trusty *Adherents* in both Houses of *Parliament*, had the largest and best *Share* of the *Prize*. But still there was many a sweet *Bit* left both for the *Crown* and the *Nobility*, that should afterwards engage in so *Christian* and *Profitable* an *Under-taking*. And having such a prodigious *Gain* in *Hand*, and *Heav'n* in *Reversion*, at a much easier *Purchase* than formerly, 'tis no wonder that the *Reformation* went glibly on, in spite of the *Clergy*; who (besides *Wives* and *Children*) got little by it. Some of them oppos'd
the

the *Court-Projects*: And, by Suffering, taught others to Conform: The greatest Part had no Vocation to *Martyrdom*, and so were forc'd to *submit*.

The *Second* Observation is, That K. *Henry* and Q. *Elizabeth* (besides the fairest Prospect imaginable, of enriching themselves and their Friends) had other powerful *Views*, which made the *Reformation* necessary. He had no other Means to be rid of Q. *Catharine*; and Q. *Elizabeth* being born of a Second Wife, whilst the first was living, *knew very well*, says Dr. *Heylin*, That her Title to the Crown, and the Pope's Supremacy could not stand together: And that she could not maintain the one, without a discarding of the other. She found then one of her greatest *Interests* upon Earth in the *Reformation*. Which was probably the Reason of her being so much more clear-sighted than her *Clergy*.

I observe, 3dly, That since the Pope (even setting aside that Supremacy which he has as St. *Peter's Successor*) had another undoubted one over *England*, as the *Western Patriarch*, confirm'd by the Practice of 900 Years, which therefore gave him a more ancient Title over the Kingdom in *Spiritual Concerns*, than any of the Royal Reformers, perhaps, could shew that they had to the Crown, it was but just that the *Clergy* should have freely debated a Matter, in which their own Duty, as well as the Conscience of their Sovereign was so immediately concern'd. But it seems the Court was of another Opinion in all the three Reigns.

XV. If you say, 1st, That what K. Edward did by the Advice of his Privy Council, was approved by Cranmer (Archbishop of Canterbury) who was in it; I Answer, 1st, That the same *Form* would have been used, tho' Cranmer had dissented. 2. That he did not act there as *Arch-Bishop* of Canterbury. 3. What is this to the *Body* of the *Clergy*?

If you say, 2dly, That all the Acts of *Parliament* were made by the *Lords Spiritual and Temporal*.

I Answer, That this *Form* too is us'd, tho' all the *Bishops* vote against the *Act*: As it happen'd in Q. Elizabeth's first *Parliament* for *Reformation*.

If you say, 3dly, That in her Time the *Clergy* approv'd it.

I Answer, it was not so in the *Beginning*. For then the *Bishops*, the *Convocation*, and both *Universities* were against it. And if afterwards the *Clergy* consented, it was not till they had seen *Lives* and *Livings* lost, *Incumbents* chang'd, and that it was utterly *Unsafe* to resist the *Measures* of the *Court*. Now I would only ask one *Question*. If the *Pope* had used the same *Method* in the *Council* of *Trent*; if he had made a great Number of the *Bishops* incapable of *Preferments*, had depriv'd them of their *Bishopricks*, loaded them with *Chains*, or sent them into *Banishment*, to fright the rest; would the *Council* have been *free*? Yet this was all the *Liberty* that Q. Elizabeth's *Clergy* had when they consented to the *Reformation*.

XVI. But let us suppose after all, That they had given their Consent with all the *Freedom* imaginable. It must still be own'd, that the *Reformation* was made in Opposition to a lawful *Church Authority*, even setting aside the Question of the *Pope's Supremacy* by Divine Right. Unless we imagine that 900 Years are not enough to fix the Right of a *Metropolitan*; that *Parts* are not *Subject* to the *Whole*; and that the *whole Body* of *Catholick Pastors* has no Authority over a few *dissenting Prelates* of which it consists. For 1st, the *English Bishops* with their *Clergy* had been, in *Spirituals*, part of the *Western Patriarchate* for 900 Years. 2^{dly}, They were also *Part* of the *whole Catholick Clergy*, against which they *Reformed*.

XVII. Hence these two important Truths of Necessity follow.

First, That *England*, before the *Reformation*, was *Subject* to a foreign *Right* in the Concerns of *Religion*, and that this *Right* is such as no human Power can over-rule. Because, as a *part* of *Christ's Church*, it was *subject* to the *Whole*. And no Monarch, I hope, will pretend to deprive the *whole Church* of *Christ* of that *Spiritual Power*, which *Christ* himself was pleas'd to give it over its *Members*.

It follows, *Secondly*, That the *Reformation* cannot be justified.

For *first*, it is against *Common Sense*, to say, That 26 Bishops are *included* in the *whole*, and yet not *subject* to the *Authority* and *Censures* of it. It were, says Mr. Thorndike, a *Contradiction* for the

the Church of England to pray for the Catholick Church and the Unity of it, and yet to renounce the JURISDICTION OF THE WHOLE CHURCH, AND THE GENERAL COUNCILS THERE-OF OVER England. *Due Ways of composing Diff.*

p. 7.

Secondly, It is clear by the Universal Tradition of all Ages, that the Supreme Authority of deciding Controversies in Religion, is in the main Body of Catholick Pastors, so that a few dissenting Bishops (as 26 for Example, against many Hundreds) of how fair a Character soever, are not to be regarded.

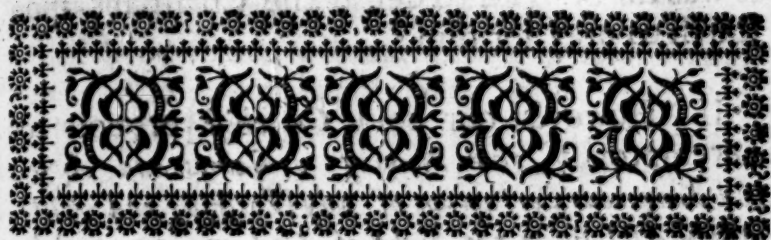
Thirdly, If Twenty six Bishops, may Out-vote many Hundreds; Six, or a much less Number, may Out-vote Twenty six, And by this means it will be impossible for the Faithful to know certainly who are the Judges and Guides whom they ought to follow; unless the People must take the Cause into their own Hands, and by the Merits of it, Judge their Judges, and over-rule their Guides. That is, unless they must invert the whole Order of Judicature, which Christ establish'd for them in his Church, when he appointed them Pastors and Teachers, that they might not be toss'd to and fro, and carried about with every Wind of Doctrine: The Faith of which Pastors, the People ought to follow, Eph. iv, 11, 14. Heb. xiii. 7.

Fourthly, Either Controversies in Religion must be ended by Authority, or only by the Merits of the Cause. If by the Authority of many Judges, 'tis evident to Common Sense, that the lesser Part is not to be regarded. If by the Merits of the Cause only, all Disputes in Religion, are

are as *Endless* as *Law-Suits* would be, if there were no certain Means left in the *State* to put an End to them, besides the *Law it self*, and the *contending Parties*. A *State* thus establiſh'd, would be worse than *Bedlam*. And therefore I cannot but hope, it will be thought to border too much upon *Blasphemy*, to say, That *Christ* has left no certain *Rule* or Judgment in his *Church*, for the ending of *Controversies* in *Matters of Religion*, but only his *Law* or the *Merits of the Cause*, which are the same Thing.

That Twenty six *English Bishops* (for we have no more *Sees*) together with their *Clergy*, were but a small Part of *Catholick Pastors*, is evident by this: That, when the *Reformation* began, there were in their *Mother-Church* not much less than a *Hundred Universities*, and near a *Thousand Bishops*. To which, if we add those, who had died in her Faith and Communion; the Number of her *Bishops* alone, without including any of the inferior *Clergy*, could not well amount to less, at the Time of the *Reformation*, than *Fifty Thousand*. Some of which, I hope, may have as fair a *Reputation of Piety and Learning*, as any of the *Reformers*.

End of the first Part.



SECOND PART.

§. I.

Of the Invocation of Saints.

The Sixth pretended Error of *Papists*, is,
Their praying to Saints and Angels,
 pag. 12.

A N S W E R.

- I.  E pray no otherwise to *Saints* and *Angels*, than Protestants pray to one another, when they desire their Friends to pray for them; or than St. *Paul* prayed to the *Thessalonians*, when he desired a Share in their Prayers, *Theff. v. 25, &c.* So that the whole Question between us and *Protestants* (if fairly stated) is precisely this, viz. Whether it be not as lawful to desire the
Saints

64 *Of the Invocation of Saints.* Part II.
Saints and Angels in Heaven to pray for us, as it was for St. Paul to desire the Christians upon Earth to pray for him?

II. However our bold *Catechist* pronounces peremptorily, that *Praying to Saints and Angels is a dangerous Corruption of holy Worship, and ABOMINABLE in the Sight of God*, p. 12. and he proves it thus, *because it is absurd and ridiculous*, *ibid.* Who will not admire the Strength of this Reason! However let us see, whether the thing in Question deserves the hard Words, this Gentleman gives it.

III. *First*, it is, I think, an uncontested Truth that the Doctrine and Practice of invoking the *Saints and Angels* was introduced into *Great Britain* together with *Christianity*, and maintain'd in it, without any Change, for 900 Years before the *Reformation*. Were all our Christian Ancestors abominable in the Sight of God?

IV. *2dly*, But the Practice is yet much more ancient. I will not trouble the Reader with Quotations, which are endless; but only produce the Testimony of some eminent *Protestant* Writers, being Witness to the Truth of what I say.

Dr. *Fulk* (in his Rejoinder to *Bristow*, p. 5) says, *I confess that Ambrose, Austin, and Jerom, held it to be lawful.*

Chemnitius, a learned *Lutheran*, maintains, That the *Invocation of Saints* was brought into publick Assemblies, about the Year 370, by *St. Basil*,
St.

St. Gregory Nyssen, and St. Gregory Nazianzen, in Exam. Conc. Trid. Part 3. p. 200.

To omit many others, Mr. Thorndike writes thus : ' It is confessed (says he) That the Lights both of the Greek and Latin Church, St. Basil, St. Gregory Nazianzen, St. Gregory Nyssen, St. Ambrose, St. Jerom, St. Austin, St. Chrysostom, St. Cyril of Jerusalem, St. Cyril of Alexandria, Theodoret, St. Fulgentius, St. Gregory the Great, St. Leo and more, or rather all after that Time, have spoken to the Saints, and desired their Assistance, In Epil. Part 3. p. 358.

Now will the *Catechist* have the Boldness to say, That all these Great and Holy Men were guilty of encouraging an *abominable* Practice ?

V. 3dly, I take it to be a Principle, not only grounded on the *Word of God*, but even granted by the *Protestants*, that the *Angels* and *Saints* in Heaven pray for the *Church Militant* upon Earth. I prove that it is grounded upon the *Word of God*.

1. From *Zachary*, c. i. v. 12. Where the Angel's Prayer is recorded, for *Jerusalem*, and the Cities of *Judah*.

2. From this Maxim of *St. Paul*, viz. That *Charity never ceaseth*, 1 Cor. xiii. 8. Nay, without all Dispute, it not only remains, but is increased in *Heaven*. And therefore if *Charity*, even in this World, obliges us to be solicitous, and pray for one another's Salvation, surely the *Angels* and *Saints* in Heaven, whose *Charity* surpasses ours by many Degrees, cannot fail of performing

66 *Of the Invocation of Saints. Part II.*
forming their Part, in sending up their Prayers to the *Throne of Grace*, for those who are yet Combating in the Warfare of this Mortal Life, and uncertain of their *future State*.

3. From *Psalm xci.* 11, 12. *He shall give his Angels Charge over thee in all thy Ways. They shall bear thee up in their Hands, lest thou dash thy Foot against a Stone.* Now surely those Heavenly Spirits, whom God has appointed to take Care of us, cannot be so unconcern'd for the Persons under their Charge, as not to offer up their Prayers for them.

VI. I prove likewise, that it is a Principle granted by *Protestants*.

1. The *Bishop of Oxford* in his Edition of *St. Cyprian*, p. 291. writes thus. *We do not doubt (says he) but the Saints in Heaven pray earnestly to God, that he may shew his Mercy to those that live here.*

2. Mr. *Thorndike* discourses thus. *All Members of the Church triumphant in Heaven, according to their Degree of Favour with God, abound also with Love to his Church Militant on Earth. Therefore it is certain, both that they offer up continual Prayers to God for its Necessities, and that their Prayers must be of great Force and Effect with God, for the Assistance of the Church Militant, in her Warfare. Whence he infers, as I shall do immediately, That the Living ought to beg of God, a Part and Interest in those Prayers, which they, who are so near to God in his Kingdom, tender to him without ceasing for the Church upon Earth. [Just Weights and Measures c. xvi. p. 107.]*

3. *Bishop*

Sect. I. Of the Invocation of Saints. 67

3. Bishop Montague writes thus. I see no Absurdity in Nature, nor Incongruity as to the Analogy of Faith: No Repugnance at all to sacred Scripture, much less Impiety for any Man to say, Holy Angel Guardian pray for us. [*Treatise of Invocation of Saints*, p. 97.]

Lastly, The Church of England has this Collect upon the Day of St. Michael and all Angels. O Everlasting God, who hast ordain'd and constituted the Services of Angels and Men in a wonderful Order, mercifully grant, that as thy holy Angels always do thee Service in Heaven, so by thy Appointment they may succour and defend us on Earth, &c. Here the Church of England prays for Succour and Defence from the Angels. And I presume one Way the Angels have of succouring us, is by their Prayers. Which, by Consequence, must likewise be granted of the Saints. For in this they are both upon the same Footing.

VII. Now from this Principle, viz. That the Angels and Saints pray for the Church Militant upon Earth, I infer, That it must certainly be good and profitable for every particular Christian to beg a Share in their Prayers. So that the whole Question concerning the Invocation of Saints and Angels, is fully decided by a Principle, not only grounded on the Word of God, but agreed to by Protestants themselves.

Objections Answer'd.

VIII. Well, let us hear at least, what the Catechist has to say against us. He tells us,

68 *Of the Invocation of Saints. Part II.*

first, That we cannot be sure they are real Saints to whom we pray. With his good Leave we may have a moral Certainty or a prudent Conviction of it, which suffices. But he adds, That the Pope has Canoniz'd many wicked Men; to which I return this short Answer, That it must be a very bad Cause, which cannot be supported without Slander.

IX. He tells us, 2dly, That to pray to Saints is Idolatrous. I Answer, 1. Then all those Great and Holy Men of the Primitive Ages, just now reckon'd up by Mr. Thorndike, were Idolaters: Which is strange News indeed, but it wants Confirmation. I Answer, 2. If desiring a Part in the Prayers of Saints in Heaven be Idolatrous, then surely desiring the Prayers of Sinful Men upon Earth, is still a worse sort of Idolatry. And so all Members of the Church of England, who recommend themselves to one another's Prayers, are guilty of a grosser Idolatry, than what Papists are accused of.

X. He tells us, 3dly, That it has no Warrant from the Word of God, but is forbidden. For which he quotes this Text, *Him only shalt thou serve*, Matth. iv. 10. Here the poor Gentleman is so hard put to it for a Text, that I am really in Pain for him. For is not this a most admirable Consequence? Christ said to Satan, *Him only shalt thou serve*; therefore the Scripture forbids us to desire the Prayers of Saints and Angels. I shall make bold to infer another Consequence full as good, viz. *Therefore the Scripture forbids us to desire the Prayers of one another*. But a Man must have

Sect. I. Of the Invocation of Saints. 69.

have wonderful Eyes, who can see no difference between *Begging a Share in a Man's Prayers, and paying Divine Worship to him.*

As to what he says, *That we have no Warrant from the Word of God for it,* I have already shewed the contrary. However, I should be glad to know what Warrant the *Church of England* has from the *Word of God*, for keeping one Holy-day for all the *Saints in general*, and another for *St. Michael* and all the *Angels*, [*Case Stated, p. 135.*]

XI. He tells us, 4thly, *That the Angels refuse to be prayed to,* Rev. xxii. 9. Which Text has no more Relation to the Subject in Question, than to the Building of the Tower of Babel. But of this more fully hereafter.

XII. He tells us, 5thly, *That the Saints cannot hear our Prayers*; for which he quotes *Isaiab*, saying, *Abraham is ignorant of us,* Isa. lxiii. 16. How this Text is put upon the Rack to make it speak in favour of a Blunder! For since God cannot be *Ignorant* of our Petitions, we may safely beg of him to have a Share in the *Prayers of his Saints*. And it is the same Thing (in the Language of the Heart) whether we say, *St. Peter pray for us*; Or, *O God, may we partake of St. Peter's Prayers*. For the *Heart*, in all its Prayers, speaks to *God*. The true meaning of *Isaiab* (according to *St. Jerom*) is, *That Abraham will not own the wicked Israelites to be his Children*: Hier. in c. 63. *Isa.* in which Sense our Saviour will say to the Reprobate, *Verily, I know you not,* Matth. xxv. 12.

70 *Of the Invocation of Saints. Part II.*

I Answer again, That as it is *Blasphemy* to say, That God cannot make our Prayers known to the *Saints*, so is it a groundless and precarious Guess to say, he does not do it. For why should the *Saints* be kept in Ignorance of what passes in this World, any more than the *Angels*, of whom it is said, *That they rejoice over a Sinner that repenteth*, Luke xv. 7. which therefore they must certainly know?

XIII. Lastly, He tells us it is *injurious* to the *Mediation of Christ*: For which he quotes 1 Tim. ii. 5. *There is one God, and one Mediator between God and Man, the Man Jesus Christ*. And again, *If any Man Sin, we have an Advocate with the Father, Jesus Christ the Righteous*, 1 Joh. ii. 1. But does not the *Catechist* see, that if desiring the Prayers of *Saints* be *injurious* to the *Mediatorship of Christ*, then St. Paul was *injurious* to it, when he desired so often the Prayers of his Friends? Every one therefore, that is but well instructed in his *Catechism*, knows, that tho' there be but one *Mediator of Redemption* (of which St. Paul speaks in the Text quoted) yet all, that pray for us, may improperly be call'd *Mediators of Prayer* or *Intercession*. I say *improperly*: Because there is only one (to wit, *Jesus Christ*) who can have immediate access to God for us. And all others, that pray for us, whether *Saints* in Heaven, or Men upon Earth, must use the *Mediation of Christ*, when they offer their Prayers to God: Which fully Answers the Text from St. John.

Hence Bishop Montague made no Difficulty to write thus. *I do not deny* (says he) *but the Saints*
are

SECT. I. Of the Invocation of Saints. 71

are Mediators, as they call them, of Prayer and Intercession.—They Interpose with God by their Supplications, and Mediate by their Prayers, in Antid. p. 20. And again in his Treatise of Inyoc. p. 118. he writes thus. *I own Christ is not wrong'd in his Mediation: It is no Impiety to say, (as Papists do) Holy Mary pray for us.*

XIV. But if any one asks, what need there is to desire the *Saints* to pray for us, since *Christ's Mediation is All-sufficient*. I Answer, it may as well be ask'd, What need there is to pray for our selves, or for one another? But as the *Satisfaction of Christ, tho' All-sufficient*, must be apply'd to us by *Prayer and good Works*, so likewise his *Mediation*. In Effect, whatever we beg of God, or others beg for us, we only hope to obtain it through the *Mediation of Jesus Christ*: And the true Reason that moves us to desire the *Saints* to pray for us, is, the very same that moved *St. Paul* to desire the Prayers of his absent Friends, viz. That God may have the *Honour*, and we the Profit of more Prayers than our own.

XV. I will end this Subject with an Objection, which I should really blush to answer seriously, were it not that I have found by Experience, the Generality of Women and Children are wonderfully affected with it. The Objection is grounded upon these Words of Christ, *Come unto me all ye that Labour and are heavy laden, and I will give you Rest*, Matth. xi. 28. Whence they conclude, that since *Christ* commands *all to come to him*, it is unlawful to have Recourse to the

72 *Of the Invocation of Saints.* Part II.
Prayers of *Saints* and *Angels*. This is the
wretched Argument, with which so many are
mis-led!

I Answer therefore, That the *Heart* of a
Christian in all its Prayers speaks to *God*, and
expects no Blessings from him, but *through Jesus*
Christ. Nay, the very *Essence* of Prayer is a
raising up of the Heart and Mind to God. We are
then so far from violating the *Command of Christ*
by desiring to have the Prayers of his *Saints*
join'd with ours, that we not only *come to God*
ourselves, but wish that many more may do the
same with us.

Besides, if desiring the *Saints* to pray for us
be contrary to the *Command of Christ*, desiring
the *Faithful* to pray for us, is no less contrary to
it. And therefore, as it would be absurd to
charge *Protestants* with a Breach of *Christ's Com-*
mand for desiring their *Friends* to pray for them,
so is it no less absurd to Charge us with a Breach
of *Christ's Command* for desiring the *Saints* to
pray for us.

§. II.

Of Transubstantiation.

The Seventh pretended Error of *Papists*,
is, *Transubstantiation*, p. 23.

A N S W E R.

BY *Transubstantiation*, as it regards the Sacrament of the Holy Eucharist, we mean nothing else but a Change of the Bread and Wine, into the true and real Body and Blood of Christ, made by the Words of Consecration. But we deny this to be an Error.

Transubstantiation taught by the ancient Fathers.

I shall only quote a few out of many to avoid being tedious.

I. St. Cyril, Bishop of Jerusalem, writes thus,
' Since therefore Christ himself does thus affirm
' and say of the Bread, *this is my Body*, who from
' henceforward dares be so bold as to doubt of
' it? And since the same does assure us and say,
' *This is my Blood*, who, I say, can doubt of it,
' and

‘ and say it is not his *Blood*? In *Cana of Galilee*,
 ‘ he once with his sole Will turn’d *Water* into
 ‘ *Wine*, which much resembles *Blood*, and does
 ‘ he not deserve to be believed, that he *CHAN-*
 ‘ *GED Wine* into *Blood*, Catech. Myst. 4?

II. St. Gregory Nyssen writes thus. ‘ I do
 ‘ therefore now rightly believe, that the Bread
 ‘ sanctified by the Word of God, is *CHAN-*
 ‘ *GED into the Body of God the Word*——And
 ‘ gain, soon after, ‘ Here (says he) likewise
 ‘ the Bread (as the Apostle says) is sanctified by
 ‘ the Word of God and Prayer. Not so, that by
 ‘ being eaten it becomes the *Body* of the *Word*,
 ‘ but because it is suddenly *CHANGED* into
 ‘ the *Body* by this Word, *This is my Body*.——
 ‘ And this is effected by the Virtue of *Benedicti-*
 ‘ *on*, by which the Nature of those Things,
 ‘ which appear, are *TRANSELEMENTED*
 ‘ into it. [In Orat. Catech. C. 37. T. 3. Edit.
 ‘ Par.]

III. St. Chrysostom sets forth this Truth in
 the following Manner [Hom. 83. in Matth.]

‘ Let us always (says he) believe God, and not
 ‘ contradict him, tho’ that which he says seems
 ‘ to contradict both our *Thoughts*, and our *Senses*.
 ‘ ——For his Word cannot deceive us, but our
 ‘ *Senses* may easily be deceived. He never errs,
 ‘ but we are often mistaken. Since therefore
 ‘ he says, *This is my Body*, let us be fully per-
 ‘ suaded of it.

And in the same Homily he writes thus.
 ‘ Things we propose are not done by *human*
 ‘ *Power*. He that wrought these Things at his
 last

Sect. II: Of Transubstantiation. 75

last Supper, is the Author of what is done here. We hold but the Place of *Ministers*; but he that *Sanctifies*, and *CHANGES* them, is *Christ* himself.

I appeal here to the Judgment and Sincerity of any unbiass'd Reader, Whether these Three *Greek Fathers* do not deliver the *Doctrine* of *Transubstantiation* as clearly and strongly as any *Roman Catholick* can now do. I omit a Multitude of Quotations of the same Force, and will only add one from *St. Ambrose*, a *Latin Father*, to shew the unanimous Agreement of *Antiquity* in this Doctrinal Point. His Words are remarkably plain.

IV. Perhaps (*says he*) you may tell me I see another Thing.— ‘ I must therefore prove that what you receive is not that, which *Nature* framed, but that, which the *Benediction* has *consecrated*; and that the *Benediction* has a greater Force than *Nature*. *Moses* held a *Rod* in his Hand, he threw it down, and it was made a *Serpent*. Again he took hold of the *Serpent*, and it return'd into the Nature of a *Rod*.—The Rivers of *Egypt* ran with Streams of pure Water, when presently *Blood* gush'd forth out of the Fountain-vein, there was no Water in the Rivers. And again at the Prayer of *Moses* the Blood ceased, and the *Nature* of *Waters* return'd.] To these he adds other *Miracles*: As, that when *Moses* held up his *Rod*, the Sea open'd a Passage for the *Israelites*. That *Jordan* ran back. That *Moses* brought Water out of the *Rock* by striking it; and that *Elisha* made

made *Iron* Swim upon the *Water*, contrary to it's Nature. Then he goes on thus.

“ We see therefore that *Grace* is stronger than
 “ *Nature*. Now if a Man's *Blessing* could *change*
 “ the Course of Nature, what do we think of
 “ the *Divine Consecration* it self, in which the
 “ very Words of our Saviour operate? For the
 “ *Sacrament*, which you receive, is made by the
 “ *Words of Christ*. And if *Elisha's* Words were
 “ able to draw Fire from Heaven, will not the
 “ *Words of Christ* be able to *CHANGE* the Na-
 “ ture of the Elements? *He said and they were*
 “ *made, He commanded and they were created,*
 “ *Psal. xlviii. v. 5.* Is not then the *Word of*
 “ *Christ*, which could *give a Being* to that which
 “ had none, able to *CHANGE* those Things,
 “ which are, into what they are not before? For
 “ it is *NOT LESS* to give new Natures to
 “ Things, than to *CHANGE* their *Natures*.
 “ *Lib. de initiatis.*

Thus the *Antient Fathers* give Testimony for the *Doctrine of Transubstantiation*, and are authentick Witnesses that it was the *publick Faith* of the Church in her purest Times. For they never were accused of any *Error* against *Faith*, which Censure they could not have escaped, had they been guilty of Broaching any *Doctrine* contrary to the known *Faith* of the *universal Church*. Whence it is plain, that they taught no other *Doctrine*, than what they had receiv'd by a constant *Tradition* from the *Apostles*. For otherwise they would undoubtedly have been publicly censured for introducing *Novelties* into the Church, and that in a Matter of such Importance.

Transubstantiation proved from Scriptures.

V. The *Catechist* having put the Question, *What Scripture we alledge for this Doctrine?* Answers it for us, that we alledge the Words of *Christ* John vi. v. 50. 51. &c. Very right. For our Saviour says there expressly, *The Bread, that I will give, is my Flesh, v. 51. And My Flesh is Meat indeed, and my Blood is Drink indeed, v. 55.* Which Words contain a Promise or Prediction of the *Divine Legacy*, he intended to bequeath to his *Apostles* and the whole Church at his last Supper.

VI. But with the *Catechist's* good Leave, besides this Text we have also other convincing Proofs. As 1st. the Words of St. Paul, *The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ,* 1 Cor. x. xvi: 17. And, the Words of the Institution viz. *This is my Body, this is my Blood*; which manifestly imply a Change of the *Bread* and *Wine* into his Body and Blood: Provided we will but allow that *Christ* spoke Truth, and did not express himself absurdly.

To proceed gradually, I shall first prove, that they imply a *real* and *substantial* Presence of *Christ's* Body and Blood. For after that we need not have Recourse to good common Sense to infer the Doctrine of *Transubstantiation*.

That they import a *real* and *substantial* Presence, I prove first. Because all Propositions like

like these, *this is Bread, this is a Man, &c.* (unless you speak of Pictures, or Resemblances, which is not the present Case: For what resemblance is there between a Loaf of Bread and a Man's Body?) are in all common Discourse as currently understood of the *Reality* and *Substance* of the Things specified, as if the Words *Really* and *Substantially* were added. Nay a Man would be laugh'd at for a formal cautious Coxcomb, if pointing to a Loaf of Bread, he should say, this is Bread *really* and *substantially*: Or coming from Court (for Example) he should tell me he had seen the King *really* and *substantially*. Because there is no Difference between a *Thing*, and it's *Reality* and *Substance*. In like Manner therefore, when *Christ* said, *this is my Body*, he declared as effectually, that it was the *Reality* or *Substance* of his *Body*, as if he had express'd it in the most formal Terms. This is the common Language of Mankind. All wise Men speak so, and all wise Men understand it so. And if any Man should pretend to mean otherwise, he would deservedly pass for a notorious *Equivocator*, that says one Thing and means another.

I prove it 2dly, If *Christ* gave not his *real Body*, but a *Morsel of Bread* to his *Apostles* when he said, *take and eat, this is my Body*, then it follows that he call'd a *Morsel of Bread* his *Body*; Which cannot be maintain'd without making *Christ* guilty of a downright *Absurdity*. For nothing can be more absurd, than to hold a *Morsel of common Bread* in a Man's Hand and point to it, and say, *this is the Living Bod*

of a *Man*; it being contrary to the common Practice of Mankind, and the common Laws of Speech, to call one Thing by the Name of another, with which it has no manner of *Re-semblance* or *Connection*; and that too, without giving the Persons to whom it is spoken, the least Intimation to serve as a Key to let them into the true Meaning of such an extraordinary, and unheard of Manner of Speech.

I prove it 3dly, A sober Man would be ashamed in any serious Occasion to use a *deceitful* Way of speaking so, as to call a Thing by a Name it was never known by before. As for Example, to take up a Piece of *Brick*, and say, *this is a Diamond*. 'Tis therefore incredible that *Christ*, who would say nothing unbecoming himself, should use this *deceitful* Way of speaking in the most solemn Action of his Life; when he was fulfilling the *Types* and *Figures* of the *old Law*, declaring his last *Will* and *Testament*, and bequeathing a sacred *Legacy* to his Church for ever.

Lastly, I prove it from the Doctrine of the Church of *England*, as it is deliver'd in her own *Church Catechism*, which is printed in all Books of common Prayer, and has the whole Authority of that Church to recommend it. Now in this *Catechism*, to the Question, *What is the inward Part or Thing signified?* It is answer'd. *the Body and Blood of Christ, which is VERILY and IN-DEED taken and receiv'd by the Faithful in the Lord's Supper.*

VII. This then is the Doctrine of the Church of *England*, which expresses the *real* and *substantial*

rial Presence of *Christ's Body and Blood* in the *Sacrament* as fully as any *Papist* can do: If that may be taken for granted, which seems very Evident; I mean, that the *Apostles* receiv'd from *Christ* at his last Supper *no other Body and Blood*, than what the Words of Consecration imported, *Take, Eat, THIS IS MY BODY,* and *Drink of it, FOR THIS IS MY BLOOD.* On the other side, if *VERILY* and *INDEED* be not the same as *REALLY* and *TRULY*, and of full Force to exclude a meer *figurative Presence*, I confess I am yet wholly ignorant of the Signification even of the most ordinary Words, and it will be impossible to know what Men mean, even when they deliver themselves in the plainest Terms. So that it must either be own'd, that the Words of *Christ's Institution* import a *real and substantial* Presence of his *Body and Blood* even according to *Protestant Doctrine*, or we must suppose the *Church of England* guilty of a most *scandalous Equivocation* in so serious a Matter; and say, she only makes use of the Words *VERILY* and *INDEED* to impose upon ignorant People, and make plain *Bread and Wine* go down the better.

VIII. Now, to come to the Principal Point in Question, I leave it to common Sense to decide, whether there must not be a *Change of the Bread and Wine*, if the Words of *Christ's Institution* import a *real and substantial* Presence of his *Body and Blood*. For, if this be granted, they either must be *changed*, or they must remain together with his *Body and Blood*, as *Lutherans* hold; but this is certainly inconsistent with

Sect. II. Of Transubstantiation. 81

with the obvious Meaning of the Words of *Christ*. I prove it thus. If *Christ* taking the *Bread* into his Hands had said, *HERE is my Body*, I own it would not be inconsistent with the obvious Meaning of his Words to say, that the *Bread* and *Body* of *Christ* are join'd together in the *Sacrament*. But *Christ* did not say, *HERE is my Body*, but *THIS is my Body*, which nothing but a *substantial Change* of the *Bread* into his *Body* can make really and literally true. Because the Word, *This*, points precisely at what the Apostles saw: Which, if it continued *Bread after*, as it was *before* the Words of *Consecration*, the Proposition was absolutely false: Because the Sense of it then was, that the *Bread*, he gave to his Apostles, was his *Body*, which implies a Contradiction; and is as impossible as that any two Substances remaining different should be the same.

IX. But let us now see what the *Catechist* sets down for *Protestant* Doctrine p. 23. He reduces it to three Heads. 1. *That Christ blessed the Bread and Wine, therefore did not destroy it.* What trifling Stuff is this! What if *Christ* blessed the *Water* at *Cana* in *Galilee*, and with his Blessing changed it into *Wine*; as he gives a powerful *Blessing* to the *Corn* that is sow'd every Year in hopes of a rich Harvest? Does it follow from thence, that the *Water* still remain'd?

2. He would have us believe, *there is nothing in the Sacrament but Bread and Wine.* I answer, this may be *Zwinglian* *Protestancy*, but it is not the *Protestancy* of the *Church of England*, whose

Catechism (which surely is a *Protestant* one) teaches positively that the *Body and Blood of Christ* are *VERILY* and *INDEED* taken and receiv'd by the *Faithful* in the *Lord's Supper*.

3. That the *Apostle* himself does no less than thrice call it *Bread and Wine* after the *Consecration*, 1. Cor. xi. v. 26, 27, 28. To which I answer, that nothing is more common even in familiar Discourse, than to call a Thing by the Name of that, out of which it is made, or from which it is changed. Thus it was said to *Adam*, Gen. iii. v. 19. *DUST thou art* : Because tho' then a living Man, he had been made of *Dust*. In like Manner the *Serpent*, that was made by a Substantial Change, from *Aaron's Rod*, is still call'd a *Rod* in Scripture, because changed from it : *They cast down every Man his Rod, and they became Serpents ; but AARON'S ROD* swallow'd up their *Rods*, Exod. vii. v. 12. Again, nothing is more familiar than to name Things from the Appearance which they have to our Senses. The Scripture it self says, *Behold there stood A MAN* over against him Jos. v. 13. Yet in the same place we are told he was not really *A MAN*, but the *Captain of the Lord's Host*, that is, an *Angel*. So St. *Mark* assures us, that the *Women* entering into the *Sepulcher* saw a *YOUNG MAN*, Ch. xvi. v. 5. But he had only the Name because he appear'd so. For he was not really a *YOUNG MAN*, but an *Angel*, Mat. xxviii. v. 5. Thus also it is the common way of Speaking to say, I saw a *Dead Man* exposed tho' it be not then a *Man*, but a meer *Carcass*. In like Manner therefore the *Body of Christ* in the

Sect. II. Of Transubstantiation.

83

the *Sacrament*, is by a proper and familiar *Figure* call'd *Bread* by St. Paul, because it is *changed* from *Bread*, has to our Senses the *Likeness* of *Bread*, and nourishes the *Soul*, as *Bread* nourishes the *Body*. If you ask what this *Consecrated Bread* is, our Saviour tells you, Jo. vi. 51. *THE BREAD that I will give, IS MY FLESH*. St. Paul tells you, 1 Cor. x. 16. It is *THE COMMUNION OF THE BODY OF CHRIST*. Nay, we ourselves call it the *HOLT BREAD* of *eternal Life*, in the *Mass* after *Consecration*. Yet I hope, no Body will infer from thence, that we do not believe *Transubstantiation*.

Objections Answer'd.

X. But here the *Catechist* adds three Reasons more against *Transubstantiation*. 1. *Because* (says he) it takes away the great *Evidence* of the first *Witnesses* of *Christianity*. That is, if it be not true *Bread* and *Wine*, but the *Body* and *Blood* of *Christ*, which we receive in the *Sacrament*, it follows, That our *Senses* are deceived: And, by *Consequence*, the *Apostles* could not be sure, they saw *Christ* work any *Miracles*, which takes away the great *Evidence* of *Christianity*.

This *Objection*, so highly magnified by some of our Adversaries, must either suppose, 1st, That we must never trust our Eyes, or any of our Senses, unless we may always trust them: Or, 2^{dly}, That our Senses must always be trusted, when they give us jointly the best *Information* they are capable of. The first of these *Suppositions* is contrary both to Reason and Religion, nay

even to Experience, and to our Senses themselves. For all these correct the *Errors* of Sense, if I may be allow'd that Way of speaking. The *Sun* appears to our Eyes scarce bigger than a Span, and the fix'd *Stars* a great deal less. But *Reason* tells us, they may be greater than the *Earth*. A straight Stick, if you put the End of it under Water, will appear crooked. But take it out, and your *Eyes* will discover their own *Mistake*. The two Disciples going to *Emmaus*, had *Jesus* in their Company, they both heard him, and saw him; Yet took him for another, because *THEIR EYES WERE HELD*, that they should not know him, Lu. xxiv. 16. At length even, by their Senses they found they had been mis-inform'd, as we know it from the Scripture. For soon after their Eyes were opened, and they knew him, v. 31, But because their Sight had deceiv'd them on this Occasion, were they never to trust to it any more; were they not to believe, that they had seen any *Miracles* of Christ? St. *Mary Magdalen* was deceiv'd in the same manner: She saw *Jesus*; yet knew not that it was he, and supposed him to be the Gardiner, Jo. xx. 14, 15. But was she not to believe her Eyes, when she fell at his Feet, Mat. xxviii. 9. when she told the Disciples that she had seen the Lord, Jo. xx. 18. when she saw him nail'd to the Cross, Mat. xxvii. 55, and laid in the Tomb, v. 61?

The Second Supposition is equally false. For 1st, The two Disciples going to *Emmaus*, had the joint Information both of their Eyes and Ears. Yet, I hope they might be sure and faithful Witnesses of Christ's Miracles.

SECT. II. Of Transubstantiation. 85

2dly, *Josuah's Eyes* deceiv'd him, when he said to the Angel, *Art thou for us, or for our Adversaries*, Jos. v. 13. And all his *Senses* might then have been under the same *Mistake*. But was he not to trust his *Eyes*, when he saw, the *Son* stand still, the *Wall of Jericho* tumble down, the *Waters of Jordan* rise up in heaps, and so many other *Miracles* done both by *Moses* and by himself?

3ly. When *St. Peter* had been rescued out of Prison, he knew for certain that God had sent his Angel, and had delivered him out of the Hands of Herod, *Acts* xii. 11. Here then is a *Fact*, in which he both believ'd and disbeliev'd the Information of his Senses. Had he believ'd them, as to the Person of his Guide (whom he saw, heard and felt, when he struck him on the Side) he must have judged him to be a *Man*, not an Angel. In this he found his Senses were mistaken. Yet he still believed his *Eyes*, and had nothing but his *Eyes* to trust to, that he saw two *Miracles*, wrought in his favour, viz. the falling off of his Chains, and the *Iron Gate's* opening of it's own accord.

4thly, If God had said to the *H. Women*, as they went to the Sepulchre, *You shall meet one there who to all your Senses will appear to be a Man, and yet is none*: Or to the Apostles before the last Supper, *You shall eat and drink that, which will seem to be Bread and Wine, but in reality is not so*; were they to have believed him, or must they have renounc'd the Use of their Senses for ever? To say that God is not to be believ'd, is *Blasphemy*. And to say, that if they believe him

him in this, they must renounce their *Senses* in all other Matters, is *Non-sense*.

'Tis therefore false, that, without believing our *Senses* in every Thing when they give us the best Informations they can, we must believe them in nothing. 'Tis false, to say, That if we do not judge of Bread and Wine in the *Sacrament* by the Information of our *Senses*, the Apostles could not be sure they ever saw *Christ* work any *Miracles*, or that the *sensible Grounds* of Christianity are shaken. For God having given us *Senses* to direct our Judgment, we ought to rely on their *Information*, unless either our *Senses* themselves, or *Reason*, or *Faith* correct their Mistake. And if *Reason* may ever be allow'd to over-rule their Mis-information, we cannot surely refuse to pay the same Deference to the *Revelation* of God, when it tells us that such or such a Thing is not what it appears to be to our *Senses*. In fine, since we have so many Instances of this in the *Scripture*; as it is ridiculous to say, we must believe our *Senses* in nothing, so it is impious to say we must believe them in every Thing.

XI. The Catechist's Second Reason is, That *Christ* said, *This is my Body which is broken for you, do this in remembrance of me*, Cor. xi. 24. I answer, That the First Part is explain'd by St. Paul's Disciple, St. Luke, ch. xxii. v. 19. *This is my Body which IS GIVEN FOR YOU*. The ancient Greek Manuscript, presented to K. Charles II. has only, *This is my Body which is for you*, 1 Cor. xi. 24. The Latin Version has, *This is my*

Sect. II. Of Transubstantiation.

87

my Body which shall be given for you. But the Sense in all of them, is the same, whether it be construed thus, *This, which is broken for you, is my Body*, or as the Words lie in the Protestant Bible. For as by the *Hebrews* all *Meat* is call'd *Bread*; so the *distributing of Meat*, is call'd by them the *breaking of Bread*:

The Second Part only proves, That the Sacrament is a *Memorial* of Christ's Death and Passion: Which is undoubtedly true.

His Third Reason against *Transubstantiation* is; *Because it will not allow Men the Privilege of Beasts, to judge by their Senses of Seeing, Smelling, Tasting, &c.* I Answer, It will not allow Men the Privilege of *Atheists*, to trust their *Senses* rather than the express *Word of God*. But enough has been said of this.

§. III.

Of the Sacrifice of the Mass.

The Eighth pretended Error of the *Papists* is, the *Doctrine of the Mass.* p. 25.

A N S W E R.

I. **B**Y the Word *Mass* we understand the *Sacrifice* of the Body and Blood of Christ offer'd to God in an unbloody Manner by the Hands of the Priest. Or, what amounts to the same, *an external Oblation made to God of the Body and Blood of Christ under the Forms of Bread and Wine.* For it is manifest by the most ancient *Records* of Christianity, by innumerable Testimonies of the *H. Fathers*, ever since the Time of the Apostles, by the ancient Liturgies of all Nations, *Latins, Greeks, Nestorians, Armenians, Ethiopians, Cophites, Goths, &c.* and even by the Confession of *Protestants* themselves (for which you may see Dr. *Field*, B. 3, of the Church, ch. 19. p. 107) that the *H. Eucharist* has always been used in the Church, not only as *Sacrament*, but also as a *Sacrifice*. The Difference betwixt Protestants and us, is chiefly this: They say it is only a *Sacrifice* of *Thanksgiving*: We say, it is both a *Sacrifice* of
Thanks-

Sect. III. *Of the Sacrifice, &c.* 89

Thanksgiving, and also of *Mercy* or *Propitiation*, as also the ancient *Liturgies* (or *Acts of Publick Service*) represent it.

II. This *Sacrifice* of *Mercy* Christ instituted when he said, *This is my Body, which is given for you.* And, *This Cup is the New Testament in my Blood, which Cup is shed for you,* Lu. xxii. 19, 20. For if the *Cup* be shed for us, that is, for our *Sins*, it must needs be *Propitiatory*, at least by applying to us the *Fruits* of the *Bloody Sacrifice* upon the *Cross*.

III. To prove that the H. Eucharist is a *Sacrifice* the ancient Greek and Latin Fathers, St. *Justin* and St. *Irenaeus* in the Second Age, St. *Chrysostom*, and St. *Augustin* in the Fourth, alledge the Words of God, in the Prophet *Malachi*, as they read them: *From the rising of the Sun to the going down of it, my Name is great among the Gentiles, and IN EVERY PLACE IS SACRIFICED AND OFFERED TO MY NAME A CLEAN OBLATION,* Mal. i. 10, 11.

IV. For a farther proof of it, these Words of the Psalmist, *Thou art a Priest FOR EVER ACCORDING TO THE ORDER OF MELCHISEDECH,* Ps. cx. 4. are urged by St. *Cyprian* in the Third Age, St. *Jerom*, St. *Ephiphanius*, St. *Chrysostom*, and St. *Augustin* in the Fourth, and by St. *Isidore*, St. *Cyril of Alexandria*, and *Theodoret* in the Fifth. For as they argue, Priests of the Order of *Aaron* sacrificed Beasts; but *Melchisedech's* Sacrifice was *Bread and Wine*, Gen. xiv. 18. a Figure of the H. Eucharist, by the daily
Offering

Offering whereof, and the Fruits of his Passion, Christ is a *PRIEST FOR EVER*.

V. St. Cyprian calls the B. Eucharist a *true and full Sacrifice*, Ep. 63. St. Augustin, a *true and Sovereign Sacrifice*, l. 10. de Civ. Dei c. 20. Eusebius *An Expiation for all the World*, l. 1. Dem. Ev. c. 10. St. Cyril of Jerusalem, a *Spiritual Sacrifice, an unbloody Worship, a Propitiatory Victim*, Cat. Myst. 5.

VI. For my own Part, I need no other Arguments, than what have been brought already §. II. For if the *Body and Blood of Christ be VERILY and INDEED taken and received by the Faithful*, and consecrated by the Priest; it must of Necessity follow, that the Priest offers them up *VERILY and INDEED* upon the *Altar*, and that they are an *Oblation of Mercy*. For how can *Jesus Christ* be unacceptable to his Father? Or, how could the Fruits of his Passion be applied more effectually than by his own dear self?

VII. Nor is the very *Name of Mass* an Invention of latter Ages. For thus the H. Sacrifice of the *Altar* was call'd above *Thirteen hundred Years* ago. Witness, first, St. Ambrose, who writes thus. *I continued the Office, I began to SAY MASS, &c.* l. 2. Epist. 14. And 2dly, St. Leo, whose Words are remarkable. *When the Multitude* (says he) *is so great, that the Church cannot hold them all, let there be no Difficulty made to OFFER THE SACRIFICE oftner than once.* For
some

some Part of the People must of necessity be depriv'd of their Devotions, if following the Custom of SAYING MASS but once, none can OFFER UP THE SACRIFICE, but they, who come early in the Morning. St. Leo Epist. 11. (olim 81) ad Dioscorum.

VIII. Here we have the Sacrifice of the Eucharist plainly spoken of, and called by the very Name of Mass, first, by St. Ambrose, a Father of the 4th Age, and 2dly, by St. Leo, who liv'd in the 5th, and I never heard they were the first, who gave it that Name. But let that be as it will, can our Adversaries reflect without some Uneasiness of Thought, that it is but about a hundred and fifty Years ago, when by the sole Authority of a secular Tribunal it was made High Treason in this Nation for Christians to perform that very Devotion, which was the most solemn Worship of God in those Ages (when the Church's Faith was uncorrupted according to their own Concession) and which they had receiv'd from the Apostles themselves.

IX. I add moreover that the Church of England is one of the first Churches since the Creation, that pretended to true Priests and Altars without an external Sacrifice; this being in Reality nothing less than a Solecism in Religion: Because a Priest is properly one, whose Office it is to offer Sacrifice, and the Altar is the Place on which it is offer'd.

Objections answer'd.

X. Let us now see, what the *Catechist* has to say against it. He says it is a *vain* and *Idolatrous* Thing. Why? Because (says he) by *Christ's Sacrifice* God is sufficiently satisfied, and the *repenting Sinner* fully secured: For which he quotes the following Text. *This Man after he had offer'd one Sacrifice for us for ever sat down at the right Hand of God*, Heb. 10. v. 12. I answer, that if this Argument proves any Thing, it proves likewise, that both *Christ's Mediation* for us in *Heaven*, and the *Sacraments* he has provided for us on *Earth*, are also useless. Because *God is sufficiently satisfied*, and our *Ransom* is fully paid by *Christ's Sacrifice* offer'd on the *Cross*. Nay *Prayer, Alms, Fasting, Self-denials, Keeping the Commandments*, and *Repentance* it self, may be all thrown into the List of *vain* and *idle* Things. But, if all these be both profitable and necessary, because they are ordain'd by God as *Means* to apply to us the *Fruits* of that *bloody Sacrifice*, by which alone we are *redeem'd*, and the *Divine Justice* is fully satisfied; then surely *Christ's Offering* himself daily on the *Altar*, for the self same End, cannot, without *Blasphemy*, be call'd either *Vain* or *Idolatrous*. Indeed we must live in a very *Christian Age*, where *Worshipping of Christ* is call'd *Idolatry*.

XI. 'Tis true, he offer'd himself but *once* a *bloody Sacrifice* for us, because he can but once pay the *Ransom*, which God demanded: And 'tis

'tis of this *Sacrifice of Redemption* St. Paul speaks in the whole Chapter quoted by the *Catechist*. But since he is our *high Priest for ever according to the Order of Melchisedeck*, he offers himself daily for us in an *un-bloody Manner*; not to redeem us again, but to apply by this, as by other Means appointed by him, the *Price* of our *Redemption*.

XII. But (says the *Catechist*) if *Christ sits for ever at the right Hand of God*, how can he be truly present upon our *Altars*? I answer, in the very same Manner as his *Body and Blood are VERILY and INDEED taken and receiv'd by the Faithful in the Lord's Supper*. But let St. *Chrysostom* teach him his Lesson, "We always offer" (says he) the *same Christ*. Therefore the *Sacrifice* is the *same*. Are there *many Christ's*, "because he is offer'd in many Places? No, "Christ is every where the *same*. He is entire "here, and entire there; and has but one *Body*; "As therefore his *Body* is the *same*, tho' offer'd up in different Places, so the *Sacrifice* is "the *same*. He is our *high Priest*, who offer'd "that *Victim*, which cleanses us. We now offer the *same*, which was offer'd then, and "which cannot be consumed. Hom. 17. in "Epist. ad Heb.

XIII. As to his other curious and pious Questions p. 43, 44, which either contain no real Difficulty (if he could but remember, that *Christ* is present in the Sacrament in a *Spiritual manner*, as when he came to his Disciples the
Doors

Doors being shut, Jo. xx. v. 19, 26.) or else are such modest Reproofs as a godly *Deist* might easily cast upon *God made Man*, I shall not fully the Paper with them.

XIV. If he ask me whether I pretend to *understand*, how the same Body can be in different Places at once; and if not, whether my *Religion* be not a very *Blind one*? I answer first, when he has *explain'd* the 6 following Questions, he shall have full Satisfaction. The *first* Query is, How two Bodies could be at once in the very same place by *prenetration*, when Christ came to his Disciples *the Doors being shut* Jo. 20? The *Second* is, How his Body and Blood can be present *VERILY* and *INDEED* to 1000 good Christians receiving them at the same Time in different Places? The *Third* is, How the same Person can be both God and Man? The *Fourth* is, How there can be three divine Persons and only one God? The *Fifth* is, How God could make all *Times* and *Places*, before there was either *Place* or *Time* to make them in? The *Sixth* is Whether a Man's Soul be at the same Time in distant Parts and distant Places, as in the right Hand and in the left, in the Air and in the Water, in Rest and in Motion; and whether the Soul meets it self and be separated from it self when a Man claps and parts his Hands, &c. Again whether part of the Soul be not *bit off* and *eaten*, if a furious Dog should snap a Man's Hand off and eat it?

I answer 2dly, if it be *Blindness* to believe, what we do not fully *understand*, we must necessarily

cessarily renounce the best Part of the *Creed*. But there is a large Difference between *understanding the Mysteries* we believe, and *knowing the Reasons* why we believe them. To believe without Reason, is *Blindness*: But to believe Things, that are *above* our Understanding, is the very *Nature and Essence of Christian Faith*.

§. IV.

Of Communion in one Kind.

The 9th pretended Error of the *Papists*, is their Denying the use of the Cup to the People in the Sacrament. To which he adds, that every Communicant has an undeniable Right to the blessed Cup in the Lord's Supper. p. 24.

A N S W E R.

I. IF the *Catechist* means, that every Communicant has an undeniable Right to receive *Christ's* sacred Blood as well as his Body, I heartily subscribe to it, and assure him, that no *Catholick Communicant* ever was deprived of it. But how will he excuse those *Protestants*, who strip the Sacrament it self, as well as the Faithful, both of the true Body and Blood of *Christ*; yet clamour so loud against us, as if our Laity were wrong'd in the highest Degree? What End can they have in this, but to amuse the People with the pleasing Fancy of Receiving mighty Things more than *Papists* do: When indeed they are sent away with a Sap of Wine to their Bread, and with meer empty Types and Figures, instead of that sacred Body and Blood,

Sect. IV. *Of Communion in one Kind.* 97

Blood, which Christ bequeath'd to them at his last Supper.

II. The first Thing therefore I shall undertake to shew is, that the Laity, by their Receiving in *one Kind only*, are not defrauded of any Part of this *Divine Food*. Nay I pretend to nothing less than to demonstrate this to those, who believe without Equivocation *that Christ's Body and Blood are VERILY and INDEED taken and receiv'd by the Faithful in the Lord's Supper*; a Truth, which has been fully prov'd already. As for such as have not Faith enough to believe the *real Presence*; I cannot wonder if they think themselves ill used, unless they be allow'd to *Drink of the Cup* as well as *eat of the Bread*.

Communion in one Kind is not Defrauding the Laity either of the Body or Blood of Christ.

III. I prove it thus. Whoever receives both the *Body and Blood of Christ* cannot be said to be *defrauded of them*: But they, who receive the Communion in *one Kind only*, receive both this sacred *Body and Blood*; therefore they cannot be said (with any appearance of Truth) to be *defrauded of them*.

This I take to be a Demonstration, provided it be made evident, that the *Body of Christ* cannot be receiv'd without his *Blood*, nor his *Blood* without his *Body*: Which is plainly prov'd

H from

98 *Of Communion in one Kind. Part II.*
from this Maxim of St. Paul, viz. that Christ,
rising from the Dead dieth no more, Rom. vi. v. 9.
For if he dies no more, his Blood is no more
Separated from his Body: And, by Consequence,
whoever receives the one receives the other, that
is, whole Christ.

*Whether the People are to receive
the B. Sacrament in one Kind or
in both, is a Matter of Discipline
only, not of any divine Precept.*

IV. This must be granted by all, who will not
accuse the Church of *Sacrilege*, in the most *Pri-*
mitive Times. For it is Evident that the *Pri-*
mitive Church administer'd the B. Sacrament to
the Faithful sometimes in *one Kind*, sometimes
in *both*. *One Kind* was used, 1. in the *Comm-*
union of *Infants* who were allow'd to drink of the
Cup, without receiving the Consecrated Host,
St. Cypr. *L. de Lapsis*. 2. In *Domestick Commu-*
nions: The Faithful being permitted by reason
of the Persecutions, to carry consecrated *Hosts*,
which they could easily keep in their Houses,
to receive the B. Sacrament in private, when
they durst not meet in publick, to celebrate the
sacred Mysteries. Tert. *L. 2. ad Uxorem* C. 5.
L. de Orat. C. ult. S. Cypr. L. de Lapsis.

3. One Kind was also used, in administering
it to the Sick. St. Denys of Alex. *apud Euseb. L.*
6. Hist. C. 44.

As

Sect. IV. Of Communion in one Kind. 99

As these Instances are all taken from the *Practice* of the Catholick Church in the *first* and *second* Age after the *Apostles*, we may reasonably suppose, that in this She follow'd the Example of the *Apostles* themselves.

V. If you tell me, that these are only Instances of *private Communion*, and that in *publick Communion*s even then the Cup was given to the People, as well as by the *Apostles*, 1 Cor. xi. v. 26. 28. 29.

I answer, *All* this is very true, but nothing to the Purpose. For either Christ *commanded* the joynt *Administration* of the *Sacrament* under *both Kinds*, or he did not. If he *did*, they could never have been parted, even in *private Communion*s, without a *Sacrilege*. If he *did not*, it is a *Matter of Discipline* only. And therefore changeable, as the Pastors of the Church think it. For even what *Christ* himself *did*, is not Law to the Church, unless he *commanded* it.

I prove it thus. He Consecrated and gave the B. Sacrament to his *Apostles* in *Supper-time*, or after *Supper*, Mat. xxvi. v. 26. *As they were eating*. Mar. xiv. v. 22, *As they did eat*. Luc. xxii v. 19. 20, *He took Bread, &c. Likewise also the Cup after Supper, saying, &c.* Nay, we do not find in the Scripture, that the B. Sacrament was ever consecrated or given at any other Time of the Day. But *Christ* did not *command* this Practice to his Church. Her Pastors have made a Law against it. And if any bold *Reformer* should either consecrate or give the B. Sacrament in *Supper-time*, or after *Supper*, in opposi-

100 *Of Communion in one Kind. Part II.*
tion to this *Church-Decree*, he would be guilty of *Schism*, tho' he had an undeniable *Scripture-Example* of what he did: An *Example*, in which all the *Apostles* and *Christ* himself was concern'd, and this without any *Scripture-Evidence* for the contrary Practice:

But our Adversaries have not quite thus much to say for themselves. For there is a fair Intimation in the *Scripture*, 1 Cor. xi. v. 27, if faithfully translated, that the *Apostles* did not always give the B. *Sacrament* under both *Kinds*. The words are these (as any Reader of the Original Text may see) *Whosoever shall eat this Bread OR drink the Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.*

Here I must needs observe, 1st. that the *Protestant* Bible makes a great deal too bold with the *Text*, by putting *AND* instead of *OR*. For tho' *AND* in the *Scripture*, by a known *Hebraism*, be frequently put instead of *OR*: Yet there is no certain Instance in the Original of the whole Bible, where *OR* is used instead of *AND*. Of this, as to the *Hebrew*, we have a plain Confession of *Buxtorf*, in his *Hebrew and Chaldaick Lexicon*, p. 10. As well as of the Learned *Jews*, *R. David*, and *Kimchi*. But why did *St. Paul* say, *whosoever shall eat this Bread, OR Drink &c.* but because in his Time the *H. Eucharist* was not always given to the Faithful under both *Kinds*?

I observe 2^{ly}, that there is a remarkable difference between the *H. Eucharist*, as it is a *Sacrament*, and as it is a *Sacrifice*. As a *Sacrifice*, it has never been consecrated, that we know of under one *Kind* only, since the first instituting of it

Sect. IV. Of Communion in one Kind. 101

it. But, as a *Sacrament*, it has been administered so frequently, in the very first Age of Christianity. He then that has not *Faith* enough to believe, that the B. Sacrament can be entire in *one Kind*, must have *Impudence* enough to believe, that the Catholick Church, from the beginning, has been Guilty of *Sacrilege* in the Administration of it. Besides, he may reflect, that (according to the Interpretation of the H. *Fathers*, and even of *Christ* himself, Jo. vi. v. 49, 50, 51) the *Manna*, which the People eat in the Desert, was a Figure of this *Sacrament*. And of *Manna* we know, that he who gather'd more, had no more, and he who gather'd less, had no less, Exod. xvi. v. 17, 18.

VI. If you say 2dly, that *Christ* Instituted both *Kinds*: I answer, He did so. And both are necessary for the *Eucharist* as it is a *Sacrifice*. But the receiving it as a *Sacrament*, under one or both *Kinds*, is only a Matter of *Discipline*, not of *Divine Precept*. God instituted all *Meats*, but we are not commanded by him to eat of all *Sorts*. So that the Council of *Constance*, when it confirm'd the general Practice, in which the Faithful had been for some Ages (or, as our Adversaries chuse to express it, when it took the Cup from the *Laity*) was not more Guilty of acting contrary to *Christ's Institution*, than the Council of *Jerusalem* was, when it forbid the first Christians to eat *Blood*, and Things strangled, Act. xv. v. 28, 29.

102 *Of Communion in one Kind. Part II.*

VII. If you say 3dly, that both *Kinds* are commanded, Jo. xvi. 53, *Except you eat the Flesh of the Son of Man AND drink his Blood, you shall have no Life in you:* I answer first, both *Kinds* are commanded as it is a *Sacrifice*. But as all are not *Priests*; this Command is one of those, which regards not every *Christian* in particular, but only the *Church* in general. I answer 2dly, That our B. Saviour in the 6th of St. *John* speaks first of a *Spiritual Communion*, by a living Faith, without receiving the *Sacrament* at all: 2dly, of a worthy *Receiving* of the H. *Eucharist*; that is of a *Communion*, in which Christ is receiv'd both *Spiritually* and under the *Sacramental Veils*. (*)

The

(*) A *Spiritual Communion* is a partaking of the *Sacrifice* of the *Cross* by a *Living Faith in Christ crucified* or a *Faith working by Love*, Gal. v. v. 6. Hence a *Sacramental Communion*, without a *Spiritual* one, profits nothing, and is even pernicious to the *Soul*. For he that eats and drinks unworthily, eats and drinks *Judgment to himself*, not discerning the *Body of the Lord*, 1 Cor. xi, v. 29.

That the first part of the 6th Chapter of St. *John* treats only of a *Spiritual Communion*, seems credible by v. 29. 35. 36. 40. 47. But *Eating his Flesh* and *Drinking his Blood* would be harsh *Metaphors*, if they did not allude to the B. *Sacrament*. Of which therefore the second part may also be understood, especially since St. *John* speaks no where of it, unless it be here, This in the second Age after the *Apostles*, was the *Doctrine* of St. *Cyprian* L. de Or. Dom. In the third of St. *Hilarius*, L. 8. de Trin. of St. *Chrysostom* Hom. 45. in Jo. of St. *Ambrose* L. de Inir. Cap. 8. in the fourth of St. *Cyril of Alexandria* in Cap. 6. St. *Joan*. &c.

Sect. IV. Of Communion in one Kind. 103

The true Meaning then of the 53d Verse may be this: *Except you eat the Flesh of the Son of Man, and drink his Blood*, either by a Spiritual Communion only, or by a worthy Sacramental Communion you shall not have Life in you. But if this be the Sense of the Words, you can no more infer from them, that *eating and drinking the Body and Blood of Christ* (there mention'd) are different *Actions* in a **SACRAMENTAL COMMUNION**; than that they are so in a **SPIRITUAL COMMUNION**, where *Eating and Drinking* are manifestly the very same Thing. And it is very Observable, that in the 6th of St. John, the Effect of *Eating and Drinking*, is several Times assign'd to *Eating* alone. Which is an Argument, that they do not signify *Different Actions*. For v. 54, it is said, *Whoever EATS my Flesh and DRINKS my Blood, has eternal Life*. And v. 56, *He that EATS my Flesh and DRINKS my Blood, dwells in me and I in him*. And on the other side, of *eating* only, v. 50. *This is the Bread which comes down from Heaven, that a Man may EAT thereof, and not Dye*. v. 51, *If a Man EAT of this Bread, he shall live for ever: And the Bread that I will give is my Flesh*. v. 57, *He that EATS me, shall live by me*. v. 28, *He that EATS this Bread, shall live for ever*. In this place therefore of St. John, **EATING** and **DRINKING**, in respect of the Sacrament, signify no more, than a worthy and **REAL RECEIVING** of the *Body and Blood of Christ*. All which may be done by *one Action*, that is, by receiving the Blessed Sacrament under *one Kind only*.

I answer 3dly, That the words of the Original might have been rightly translated thus:

104 *Of Communion in one Kind. Part II.*

Except you eat the Flesh of the Son of Man, OR drink his Blood, you shall have no Life in you. For AND is not only put frequently instead of OR in the Scripture, but is translated so by the Protestants themselves. The Hebrew has Ex. xxi. v. 15, He that strikes his Father, AND his Mother, shall be surely put to Death. The Protestant Bible has: He that smites his Father, OR his Mother, shall be surely put to Death. The Hebrew has in the same Chapter, v. 17. He that curseth his Father AND his Mother. They translate it, He that curseth his Father, OR his Mother. They take the same Liberty, Prov. xx. v. 20. 2 Sam. xxiv. v. 13. Ezech. xlv. v. 22. And twice in one Verse, Lev. xx. v. 9. But I need not say any more to an Objection that is defective on so many Accounts.

VIII. If you say 4thly, that our Saviour bid *all drink of the Cup*. Mat. xxvi. v. 27, *And they all drank of it*, Mar. xiv. v. 23. I answer 1st, That *all those* were only the Twelve Apostles, who were made Priests at the same Time, *Do this &c. He sat down with the Twelve*, says St. Mathew Chap. xxvi. v. 20. *He cometh with the Twelve*, says St. Mark, ch. xiv. v. 17. *He sat down and the Twelve Apostles with him*, says St. Luke ch. xxii. v. 14. These then were *all*, whom Jesus at his last Supper commanded to receive both Kinds. And his saying, *Drink all of it*, was only to caution them, that they were all to have a share of the Cup, he put into their Hands. But this Caution was not necessary for the Bread, which he broke himself, Mat. xxvi.

Sect. IV. Of Communion in one Kind. 103

v. 26. and gave to each Apostle what he was to eat.

I answer 2dly, that Christ bid his *Apostles* to do several Things, which do not oblige Christians. As 1st, To receive the B. Sacrament at Night: And when they were not fasting. 2dly, To have their Feet wash'd, when they receiv'd the B. Sacrament; Jo. xiii. v. 8. *If I wash thee not, thou hast no Part with me.* 3dly, To salute no one by the way, Lu. x. 4. 4thly, To provide neither Gold, nor Silver, nor Brasse in their Purses, nor a Bag for their Journey, nor two Coats, nor two pair of Shoes, Mat. x. v. 9. 10. 5thly, To wear Sandals Mar. vi. v. 9. 6thly, Not to be call'd Doctors, nor Masters, Mat. xxiii. v. 8, 10. Since therefore it is plain by the Tradition of the Primitive Church, that the Holy Eucharist may be given to the Faithful in one Kind, without a Sacrilege; our Reformers might as well have perswaded the People, that they are bound to observe all the Things now mention'd (for Example to wear Sandals) as to receive the H. Eucharist under both Kinds.

IX. Let us now return to the Catechist, who comes arm'd against us with Six Texts of Scripture. The three first are already answer'd.

The other three only prove, and indeed they prove it effectually, that Christ consecrated the Cup into his Blood as well as the Bread into his Body: Which I wish the Catechist believ'd as heartily as I do. But as to what he says, that we have the same Right to the Cup, as we have to Christ's Blood, I have already answer'd, that every Communicant has an undoubted Right to

106 *Of Communion in one Kind. Part II.*
to the *Blood of Christ*; but I have likewise shew'd
that all *Catholick Communicants* receive his sacred
Blood, as really and truly, as if they receiv'd the
Sacrament under both *Kinds*.

V X. However, he is positive that the Scripture
is against us. But Bishop *Montague* was more
sincere. *Where does the Scripture*, says he, *com-*
mand, that the People should receive the Sacrament
of the Lord's Supper in both Kinds? — The
Scripture teaches no such thing, the Scripture
does not command it, T. 1: Orig. p. 396. In-
deed the Scripture commands it no more, than
it commands the Receiving of the Blessed Sa-
crament in *Supper-time* or after *Supper*.

§. V.

Of Venial Sin.

The Tenth pretended Error of *Papists* is their Holding that some Sins are *Venial*. And he adds, that it is the Protestant Belief that no Sin is in it's own Nature *Venial*; but every Sin is deadly, and deserves eternal Damnation. p. 13, 14.

A N S W E R.

I. **G**OD forbid it should be so: But if it be true what the *Catechist* says, that this is Protestant Doctrine, then I am pretty sure St. James was no Protestant. For he tells us, that in many Things we all offend, James iii. v. 2. not excepting the greatest Servants of God, who are doubtless subject to the ordinary Imperfections of human Nature. But surely St. James could not mean that either *himself*, or his *Fellow-Apostles*, or other great *Saints*, who lov'd God with their whole Hearts, offended him frequently by *deadly Sin*, and such as *deserv'd eternal Damnation*. There must therefore be a Difference between *Venial* and *Mortal Sin*. Nay *Christ* himself shews there is a Difference between them by comparing some Sins to *Camels*, others

others to *Gnats*, Matth. xxiii. 24. Some to *Motes*, others to *Beams*, Matth. vii. 3. Which Comparison would be extremely improper, if all Sins were *Damnable*.

II. In Effect, it is both repugnant to *Reason*, and the *infinite Goodness of God*, to banish a Creature for ever from his blessed Sight, and condemn him to unquenchable Flames for the *smallest* Trespases committed against him. For even in this World no Parent, that Acts rationally, disinherits his Child for a trivial Fault: Nor do human Laws condemn a Man to Death, but for some enormous Crime: And how then can the *Catechist* with his *Protestant* Friends imagine, that a small Offence of *Inadvertency* or *Surprise*, of a petty *Injustice* to his Neighbour, that does not amount to the Value of a Half-penny (Faults evidently consistent both with Divine Faith, and with an habitual Love of God above all Things) should of themselves be enough to deprive a Man of his everlasting Inheritance, and doom him to eternal Death.

III. As to the Texts he produces against us, they only prove, That *any one mortal Sin* suffices to damn us; which no Body will dispute with him. But surely the *Catechist* will own himself to be a *Sinner*, as well as his Neighbours. He therefore falls into *many Sins*: And if, according to his own good natured Doctrine, he deals in no Sins, but such as are *Deadly*, I hope I shall not be his Companion at the great Day of Accounts:

§. VI.

Of Purgatory.

The Eleventh pretended Error of *Papists* is, *their Doctrine of Purgatory*: Which he says is dangerous and groundless. p. 13.

A N S W E R.

I. **B**Y the Doctrine of *Purgatory* we mean precisely a *middle State of Souls*. That is, of the Souls of such Persons, who have neither liv'd so *innocently*, as to pass straight to *Heaven* from this Life, nor yet so *ill*, as to be doom'd to everlasting Flames. Now this Doctrine is so far from being *groundless*, as the *Catechist* tells us, That it is deduced by a clear and necessary Consequence from several Texts of *Scripture*.

II. *First*, It is said *Matth. xii. 32.* That *whoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this World, nor in the World to come.* Upon which Text *St. Austin* Discourses thus. *It would not be truly said of some Sins, that they shall neither be forgiven in this World, nor in the World to come, unless there were other Sins, which tho' not forgiven in this Life,*
may

may yet be forgiven in the next, L. 21. de Civ. Dei C. 24. Now no sort of Sins enters into Heaven, and there is no Forgiveness in Hell, therefore there must be a Third State capable of some Sins, which in that State may be forgiven.

III. 2dly, It is said Rom. ii. 6. That God will render to every Man according to his Deeds. And Rev. xxi. 27. Nothing that defiles shall enter into Heaven. Whence it follows, That if there be a middle State of Men in this World, who are neither entirely Innocent, nor yet in a State of Damnation, there must also be for a Time a middle State of Suffering in the next Life. 'Tis St. Augustin's Argument, in Ench. C. 109, 110. And the Texts of Scripture, now mention'd, prove it sufficiently. For let us suppose there are Three Sorts of Persons together. First, A Child newly Baptiz'd, or a Just Man who has brought forth worthy Fruits of Repentance for all his Sins. Secondly, A Man guilty of any of those Crimes, of which St. Paul says, That they who do such Things, shall not inherit the Kingdom of God, Gal. v. 19, 20, 21. Thirdly, A Just Man who has either not brought forth worthy Fruitsof Repentance for all past Offences, or has committed some Faults, how pardonable soever, without repenting afterwards. Which is, I fear, no extraordinary Case. Now if these Three sorts of Persons die suddenly, for Example, in their Sleep by a Fall off a House: The First are Happy, Rev. xiv. 13: The Second are eternally miserable and doom'd to Hell. But if God will render to every Man according to his Works, what

SECT. VI. Of Purgatory.

III

what becomes of the Third Sort, who are neither in a State of Damnation, nor entirely Innocent? Where must they be Expiated? In Heaven? But nothing that defiles enters there. In Hell? From those Torments there is no Redemption. 'Tis then as certain, That there is for a Time a middle State of Suffering after Death, as it is, that even *Just Men* are too often deficient in their Duty, and that God, after this Life, will render to every Man according to his Deeds: That is, it is as certain, as that the Gospel is true.

IV. But does God ever punish a pardon'd Sin? I Answer, If the Repentance be sincere, yet not so perfect as it ought, or if God will not bestow his utmost Favours at once; the Sin may be so forgiven, that all Temporal Punishment is not releas'd with it. The Prophet told David upon his Repentance, that his Sin was pardon'd, 2 Sam. xii. 13. But he let him know at the same Time that he was still to undergo many Afflictions for it, that his Child should dye, v, 13. That the Sword should never depart from his House, v. 10, &c. And none but Infidels can say, that God is unjust in punishing Original Sin in Children with Sickness, Death, Ignorance and Passion, after the Guilt of it is wash'd off in Baptism. Such Considerations as these are requisite to give us a true Idea of Sin. Which, as St. Augustin says, would appear but little, if the Punishment of it ended with the Guilt.

V. If we consult Antiquity, we shall find, it has always been the Practice of the Catholick Church, to pray for the Relief of the Faithful departed

departed. The Church, says Mr. Thorndike, has always assisted them with the Prayers of the Living, Just Weights and Measures c. xvi. p. 107. And, the Practice of the Church, says he, in interceding for the Dead, at the Celebration of the Eucharist, **IS SO GENERAL, AND SO ANCIENT**, that it cannot be thought to have come in upon Imposition, but that **THE SAME ASPERSION WILL SEEM TO TAKE HOLD OF THE COMMON CHRISTIANITY**, Ib. p. 106. Indeed this is so manifest a Truth; that a Man must resolve to outface Evidence to deny it: As will appear from the few following Quotations, which for Brevity sake, I have chosen out of many.

VI. In the End of the Second Century, *Tertullian* says of a faithful Widow, *She both prays for the Soul of her Husband, and begs a Refreshment for him in the mean Time,—and keeps his Anniversaries, &c.* l. de monogam. c. 10.

VII. One Part of *Aerius's* Heresy in the Fourth Century, according to St. *Epiphanius*, was, *That the Prayers and Alms of the Living did the Dead no Good*, Her. 75. §. 3. T. 1. p. 908. Against whom he writes, that the Church has this Tradition from Christ, that Prayers are profitable for the Dead, tho' they do not extinguish all Sins, §. 8. p. 912. And that we mention the Saints, and other Faithful departed, in a quite different manner. The Saints, that we may give a singular Honour to Christ, and others, that we may obtain Mercy for them, *ibid.*

VIII. St.

VIII. St. Chrysostom writes thus, *The Apostles* (says he) *did not in vain command these Things, that in the venerable and dreadful Mysteries the Dead should be remembered: For they knew they would derive a considerable Advantage from it, Hom. 3. in Epist. ad Philip. And again. The Dead* (says he) *may be help'd by Prayers, and Alms and Offerings; because they were not instituted in vain: And concludes, Let us therefore help them. For we have before us the expiatory Sacrifice of the World.—It may happen, that we may obtain a total Pardon for them by Prayers, by Oblations, by the Saints, who are named with them, Hom. 41. in Epist. 1. ad Cor.* What a deal of Popery is here crowded together in these few Lines of St. Chrysostom, Mass, Purgatory, Invocation of Saints; and what not?

IX. St. Cyril of Jerusalem writes thus. *Lastly, We pray for all that die amongst us: Thinking it to be the greatest Help that can be to their Souls to have the holy and dreadful Sacrifice of the Altar offered in Supplication for them, Cat. Mystag. 5. p. 291.* Here again we find this ancient Father at Mass, praying for the Souls in Purgatory: For which a Priest would be hang'd, drawn, and quarter'd in this Island, if the Laws of Queen Elizabeth were executed against him. O Blessed Reformation!

X. We likewise find St. Austin guilty of the same treasonable Practice in having Mass said for the Soul of his Mother, as he owns in his

Confessions. But (Serm. 172. §. 2.) he writes thus. *By the Prayers of the holy Church (says he) and the wholesome Sacrifice and Alms, IT IS NOT TO BE DOUBTED BUT THE DEAD ARE ASSISTED. SO THAT GOD DEALS MORE MERCIFULLY WITH THEM, THAN THEIR SINS HAVE DESERVED.* Which he proves thus. *Because it is the Practice OF THE WHOLE CHURCH to pray and offer Sacrifice for them.*

XI. Here then we have these venerable Witnesses of Antiquity, positively maintaining a *State of Souls* in the other World, wherein they are refresh'd, help'd, favour'd with the *Pardon of some Sins*, and more mercifully dealt with than their *Sins deserve*, in Consideration of the *Prayers, Alms, and holy Sacrifice* of the *Altar* offer'd up for them by the Faithful upon Earth: Nay, and declaring that this was the Practice of the *whole Church* in their Time, and that it was derived from *Christ* himself and his *Apostles*. What a grievous want of the *Reformation* was there in those *Popish Days*!

Objections Answer'd.

XII. The Catechist pretends to prove, That there is no such Place as *Purgatory*, from these Words of *St. John*, *Blessed are the Dead that die in the Lord; From henceforth, says the Spirit, that they may rest from their Labour*, Rev. xiv. 13. I Answer, That Death puts an End to all *Labouring or Working for Salvation*, according to the

Sect. VI. Of Purgatory. 115

these Words of our Saviour, *the Night cometh, when no Man can Work*, Joh. ix. 4. But it does not put an End to all *Suffering*, except it be in Relation to such pious Souls, as are perfectly Innocent or purified by their Sufferings in this Life.

XIII. He proceeds next to shew that the Doctrine of Purgatory is dangerous and groundless from Five Reasons. First, (says he) *Because there is no Ground for it in Scripture.* 2dly, *Because they that belong to God can be no where Afflicted, but he is Afflicted with them.* But the first is answer'd already in this Section: And I promise to Answer the Second, as soon as I have Capacity enough to understand that it is any Thing to the Purpose.

XIV. His Third Reason is, *because it denies the Fulness of Christ's Satisfaction.* I Answer, That if Suffering for our Sins in the Life to come be injurious to *Christ's Satisfaction*, then Suffering for them in this Life, carrying our Cross, and bearing worthy Fruits of Repentance, to which the Gospel exhorts us, must likewise be injurious to it.

XV. His Fourth Reason is, *because the Doctrine of Purgatory lessens the horrid Nature of Sin.* I Answer, If Purgatory could expiate the Guilt of *Mortal Sin*; or if Men were naturally fond of Suffering bitterly even for lesser Offences; I should be of the Catechist's Opinion. But it is above my Comprehension, that *Punishments* and *Sufferings* should lessen the Horror of Sin.

XVI. His last Reason against *Purgatory* is, *That the Desire St. Paul had of being dissolv'd, was, that he might be with Christ, Phil. i. 23.* Very right: And it is the Desire of all pious Souls. But they leave it to God to Judge, whether at their Dissolution, they shall be worthy to be immediately admitted to his blessed Sight; and resign themselves entirely to his holy Will and Pleasure.

XVII. As to what he says, *That the Doctrine of Purgatory impairs the Confidence and Comfort of the Saints*, I can easily guess what sort of *Saints* he means. But if the *Fear of Purgatory* lessens any Man's Confidence in God, surely the *Fear of Hell* will lessen it much more; and yet we are all exhorted in the Gospel to fear him, who can cast both *Soul* and *Body* into *Hell*, *Matth. x. 28.*

§. VII.

*Of Believing the Scriptures
upon the sole Authority of
the Church.*

The Twelfth pretended Error of Papists
is, *That they believe the Scriptures upon
the sole Authority the Church.*

A N S W E R.

I. **W**E believe the *Scriptures*, because they
contain the pure *Word of God*, and
were written by *Divine Inspiration*. But setting
aside the Authority of the Catholick Church,
Men cannot without a *Miracle* have a certain
Knowledge that all the Books of Scripture were
writ in this manner. If this be an Error, the
learned St. *Austin* was deeply concern'd in it.
For he declared positively to the *Manichees*,
That he would not believe the *Gospels themselves*,
unless the *Authority of the Church* induced him to it,
contra Epist. fund. c. 4. What a zealous Pa-
pist did this holy and learned Father here de-
clare himself!

II. And yet, if the Matter be well consider'd, he advances nothing, but what is evident to common Sense. For no Book is *Scripture*, because it says it is so. Otherwise the *Alcoran* might be such. Much less is any Book *Scripture* because it is writ in an humble, grave, serious, or majestick *Style*. For altho' this *Dress* becomes the *Word of God*, yet it no more makes it to be so, than *Purple* makes a King, or gives him a Title to the Crown. And you may as well imagine, that the sacred Pen-men did not write in the *Language* of other Mortals, as that they have a *Style* so peculiar to themselves, that no Man can imitate it without being *inspir'd*. Even setting aside these outward Marks, every one knows, no Book is *Scripture* because it is *True*. For all true Relations of Things are not *Scripture*. How then is it possible for Mankind to have, without a Miracle, a certain *Assurance* that such and such Books (written near two thousand Years ago) are *Scripture*, if they have no regard to the *Human Authority* by which they are recommended as Books writ by *Divine Inspiration*? However, this *Doctrine* makes the *Catechist* very uneasy.

III. But where is the Evil of it? He says, *It lieth in this, that Men being liable to Mistakes may lead us into Errors. So that we can never be sure that what we take as our Rule, is indeed that right one of God's prescribing. Therefore the Testimony of the Church cannot be the only or chief Reason of our believing the Scripture to be the Word of God*

If he means that we can never be sure of the Truth of any Thing, that is told us by *Men*, he unsettles the very Foundations of Faith. For does not *Faith* come by *Hearing*? Rom. x: 17. And are they not the Voices of *Men*, which we *hear*? Nay, what will become of the *Scriptures* themselves? For they were written by *Men*. And *Men* (according to the *Catechists* way of arguing) being liable to *Mistakes*, may lead us into *Errors*.

But could he not reflect with himself that *Men*, tho' fallible by Nature, may, by the *Divine Assistance*, convey the *Infallible Word of God* to others, either by *Word of Mouth* or *Writing*? Especially such *Men*, as have their *Commission* and *Authority* from God to preach the *Word*; and whom he has promised to lead into all Truth, even unto the End of the World?

IV. But let us now see upon what Ground he settlethe *Protestant Belief of Scriptures*. The *Question* and *Answer* are deliver'd thus, p. 5. Q. *What then is the chief Reason of our Belief of Scriptures?* A. *The Testimony of the Spirit of God, in the Word it self, witnessing it to be of God.*

This is downright *Quakerism*; and he quotes the very same *Texts* for Proof of it, which every *Quaker* has without Book to justify his Nonsense; or as *Hudibras* calls it, *His dark Lanthorn of the Spirit, which none see by, but those that bear it.* Yet there are some Books of H. Scriptures, as *Salomon's Song*, and *Esther*, (as it is read in the *Protestant Bible*) in which God is not once

nam'd. And surely the *Catechist*, for all his inward Lights, will be somewhat puzzled to find in these, with undeniable Evidence, *the Testimony of the Spirit of God, in the Word it self, witnessing it to be of God.* If this Consideration be of no weight with him, I can only say, that he is resolv'd to argue in spite of *Common sense*. Which is no great Commendation to the Cause.

§. VIII.

Of Apostolical Traditions.

The Thirteenth pretended Error of *Papists* is, *their receiving unwritten Traditions with equal Respect and Reverence, as Protestants receive the H. Scriptures, p. 4.*

A N S W E R.

I. **T**HE *Catechist* ought here to have told his Reader what sort of *unwritten Traditions* we receive with the same Respect as the *holy Scriptures*. But since he did not think fit to do it, St. Paul shall do it for him. Therefore (says he) *Brethren stand fast, and hold the Traditions which you have been taught, whether BY WORD, or OUR EPISTLE, 2 Thes. ii. 15.* Here St. Paul speaks plainly of *unwritten Traditions TAUGHT BY THE APOSTLES*, and gives them the same *Weight and Authority* as to his own *Epistle*. Because they convey to us the pure *Word of God*, as certainly, as *Scriptures* themselves.

II. If you say, That all *Tradition* is uncertain, *ist*, This is evidently to contradict St. Paul, who tells us, that the *Traditions of the Apostles*

122 *Of Apostolical Traditions. Part II.*

files are to be *HELD STEDFASTLY*. 2. And must not every thinking Man, who is not hurried away with Prejudice, be of the same Mind? For surely the *Word of God* is equally the *Word of God*, whether it be deliver'd to us by *Word of Mouth*, or by *Writing*. *Christ* himself laid the Foundation of the Church by preaching only, and the *Apostles* preach'd several Years before they writ any of the *canonical Books of Scripture*. Now I presume they preach'd the pure *Word of God*, and by Consequence it was not their *Writing*, that made it the *Word of God*, for it was the *Word of God* before they wrote it: And tho' they had never written at all, but deliver'd the whole Christian Doctrine only by *Word of Mouth* to those who succeed them in their *Apostolical Charge*; we should have been obliged to receive it as the *Word of God*, and therefore with the same *Respect* as we do now the *holy Scripture*. 3. If *Apostolical Tradition* be necessarily uncertain, we cannot be sure of the *Scripture* it self, which is convey'd to us by no other Channel. And if the *Books of Scripture* can be infallibly convey'd to us by *Tradition* from the *Apostles*, why may not the *Trinity* or any other *Mystery of Christian Faith*? The Reason in both Cases is manifestly the same.

III. If you say 2dly, that all Points of *Christian Doctrine* were afterwards written in the *Bible*: I answer, 1st that the *Bible* no where says this. 2. That the Church of all Ages, from which we receiv'd the *Bible* it self, tells us the
con-

SECT. VIII. Of Apostolical Traditions. 123

contrary. Neither is it her Judgment only. St. Irenæus, an eminent Father and Martyr of the Second Age, writes thus : *Suppose*, says he, *the Apostles had left us no Scriptures, ought we not to have follow'd the Rule of Tradition, which they deliver'd to those, to whose Care they committed the Churches, L. 3. C. 3 ?*

'Tis Apostolical, says St. Basil, to hold even unwritten Traditions, L. de Sp. S. C. 29.

Tradition too is necessary, says St. Epiphanius ; for all things cannot be had from the Scripture. Therefore the B. Apostles left us some things in Writing, and others by Tradition, Hær. 61.

St. Chrysostom agrees in the very same Doctrine. It is clear, says he, the Apostles did not deliver all Things in Writing, but many Things without it, and these too deserve to be believ'd. Let us then give Credit to the Traditions of the Church. 'Tis Tradition, seek no farther, Hom. 4. in Ep. 2. ad Theff.

IV. But the Catechist cannot relish this Doctrine. And the Evil of it, he says, consists in making Traditions of Men equal in Dignity and Authority with the express Word of God, p. 4. But he is utterly mistaken. We make nothing that is not the Word of God equal with that, which is the Word of God ; but we only make the unwritten Word of God, deliver'd to us by the Tongues of Men, equal with the Written Word of God deliver'd to us by the Pens of Men. For I presume the Apostles were equally Men, whether they spoke or wrote. And I here ask the Catechist, whether, if St. Paul had instructed him in any Point of the Christian Doctrine only by Word of Mouth, he would not have firmly

124 *Of Apostolical Traditions. Part II.*
firmly believ'd it to be the *Word of God*, and
paid the same Respect to it, as if he had writ
it to him in a Letter?

V. Let us now hear the *Catechists* Opinion in
this Matter. 'Tis that the *Scriptures in themselves*
are a full, sufficient, and perfect Rule: Because
(says he) they contain all Things, that are necessary
for Men to believe and do, in Order to eternal Life.
p. 4. However as positive as the *Catechist*
seems to be in the Matter, I own I have some
Scruples relating to it, and desire his Assistance
to be satisfied in them. But for Brevity's Sake
I shall only propose two, one relating to what
is to be believ'd, the other relating to what is to
be done.

As to the first, I think the *Catechist* is bound
as well as my self to believe, that all the Books
of the *Old Testament* set down in the 9th Arti-
cle of Religion, together with all the Parts of
the *New Testament*, as it is printed in the *Bible*,
he is bound, I say, to believe all these to be
canonical Scriptures. This then is a Part of the
Christian Faith, and necessary to be believed.
Now I desire the *Catechist* to let me know, what
Text of Scripture he has to determine precisely
the Number of *Canonical Books*, or, that *Esther*
(for Example) is part of the *Scripture*. For,
if there be no *Text* for it, as I never could find
any, it follows, that there is something to be
believ'd which cannot be found in the *Books*
themselves of *Scripture*. And, by Consequence
the written Word alone is not a full Rule of
Faith.

But

SECT. VIII. Of Apostolical Traditions. 123

But I think there is likewise something *necessary to be done*, for which the *Catechist* will have some Difficulty to find a *Text* of *Scripture*. The Thing, I mean, is keeping the *Sunday Holy* instead of *Saturday*. For I scarce believe he will allow *Salvation* to a Person, who should make an avow'd Practice of *Prophaning the Sunday*, and doing all Manner of servile Works upon it, and keeping the *Saturday* (as the *Jews* do) instead of it. Now then it behoves the *Catechist* to produce a *Text* commanding the *Sunday to be kept Holy*, as there certainly is one, which expressly commands the *Saturday to be kept Holy*, *Exod. xx. 8*. For if he cannot produce any such *Text*, as I am sure he cannot, then the *Observance*, or *Sanctifying* of the *Sunday* is a Thing *necessary to be done*, for which there is no express *Scripture*. And the *Catechist*, as well as my self, must be obliged to the *Tradition* of the *Church* for the Safety of his Practice in setting aside the *Saturday*, and keeping the *Sunday* instead of it. All which put together shews plainly, that there is no Error in paying the same Respect to *Apostolical Traditions* as to the *Scriptures* themselves : Because the *Apostles* taught Nothing but the *pure Word of God* ; which, whether it be *written* or *unwritten*, is equally an unerring Rule both of *Faith* and *Practice*.

VI. But here the *Catechist* produces *five Texts* to prove that *Scriptures* contain all Things necessary for Men to believe or do. The four first are taken from *Isa. viii. v. 20*. *Joh. xx. v. 31*. *Gal. i. v. 8*. and *Eph. ii. v. 20*. But they have so little Connection with the Matter he quotes them

them for, that the four first Verses of *Genesis* would be as much to his Purpose.

VII. As to his *Fifth Text*, it is thus quoted by the *Catechist*. *From a Child thou hast known the Scriptures, which are able to make thee wise unto Salvation through Faith, which is in Jesus Christ, that the Man of God may be perfect, thoroughly furnish'd unto all good Works, 2 Tim. 3 v. 16, 17.* He should have said v. 15, 17. For he omitted the 16th Verse for Reasons best known to himself. However the *Catechist* has quoted enough, to shew that the *Objection* can do him no Service. For what were the *Holy Scriptures* which *Timothy* had known from a Child? Doubtless the *Old Testament* only, for no part of the *New Testament*, was then written. Either then the *New Testament* is not necessary to make a Man wise to Salvation, or *Apostolical Tradition* may be also necessary.

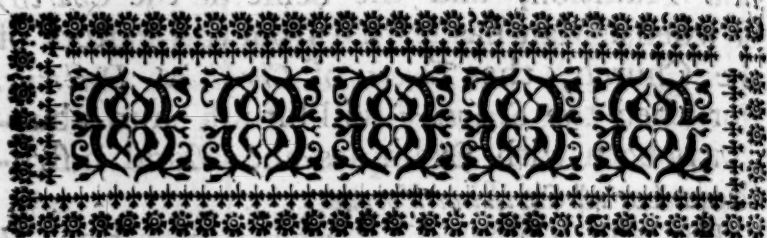
In the 16th verse *St. Paul* tells us, that all Scripture is *PROFITABLE* for Doctrine, for Re-proof, for correction that the Man of God may be perfect, &c. Of this no one doubts. But it is a quite different thing, to say the Scripture is *PROFITABLE* or useful for such and such effects, and to say, the Scripture alone is *SUFFICIENT* for them. *Drink* is profitable, for perfect Health, and all the Functions of Life in the best and most compleat Manner. But is there no need of *Meat*? Again *Meat* is profitable for all the very same Effects. But is there no need of *Drink*? I add (tho' *St. Paul* does not say it) that the Scripture is even *sufficient* for all the Ends he mentions, when rightly understood, that

SECT. VIII. Of Apostolical Traditions. 127

that is by the *Lights* to which the *Scripture* it self directs us (which *Lights* are chiefly *Apostolical Tradition*, and the Sense of the *Church*) or when a Man has learn'd from the Pastors of the *Church*, the *Tenets* of *Christian Doctrine*. For then the *Scripture* will furnish him abundantly both with *Examples* and *Moral Instructions* for all *Christian Vertues*.

For the Catechist's farther Satisfaction, I shall transcribe the paraphrase of Dr. *Hammond*, a Protestant Divine, upon the words of St. *Paul*, p. 751. v. 15. And having been instructed in the understanding the OLD TESTAMENT ever since thou wert a Child, thou wilt certainly by the help of the *Christian Doctrine*, which thou hast receiv'd, be able to distinguish the Truth from the false Doctrine of the *Gnosticks*. v. 16th, For all those Writings, which have at any Time been written by the Prophets, and, as such, receiv'd into the CANON OF THE JEWISH CHURCH, may by us be profitably made use of, to teach us many Things that *Christ* has taught us. So that, if Dr. *Hammond* be right, S. *Paul* in this whole Passage, speaks only of the Old Testament. Which certainly is not the entire Rule of *Christian Belief*.

End of the second Part.



THIRD PART.

§ I.

Of Images.

**The Fourteenth pretended Error of Papists
is their Worshipping of Images.** p. 172.

A N S W E R.

I. **W**HAT we hold concerning *Images*, is contain'd in this short Declaration of the Council of Trent : viz. that the *Images of Christ and his Saints are to be retain'd, and that a due Honour and Veneration is to be given them, Sess. xxv.* This, I think, is but consonant to the Light of Nature : And there is not a
Cobler

Cobler or *Porter* of sound Judgment in the World, but knows as well as the ablest *Divine*, that a Person may be *honour'd* or *affronted*, by respecting or despising his Image. So that to question this, is to question the general Notions of all Mankind.

II. We see Men hang'd or burn'd *in effigie*, when their Persons cannot be reach'd: And the *Pictures* and *Images* of our Friends and *Sovereigns* treated with *Honour* and *Respect*. Now what is the Reason of this? It can be no other than an inbred Principle of Nature, that the Esteem or Contempt, we have of another, prompts us to respect or disregard his *Picture*.

III. If you tell me, that *bowing before any Image* is forbid in the 2d Commandment, *Ex. 20. v. 5. Deut. 5. v. 9.*

I answer, Either what you call the second Commandment, is a *Precept of the Law of Nature*, or it is not. If it be not, it does not bind *Christians*. For what the Church of *England* says in the 7th of the 39 Articles, concerning *Mosaical Rites and Ceremonies*, is equally true of the *Commandments* themselves, as far as they contain any thing, which is not a *Precept of the Law of Nature*. Otherwise *Christians* would be tyed to the *Jewish Sabbath*, that is, to make *Saturday* the Day of Worship. But if these Words, *Thou shalt not bow to them*, be a *Natural Precept*, you need not quote the *Commandments* to prove the Thing Unlawful.

IV. If you ask me, whether those Words be a *Natural Precept*, or not? I answer: As they forbid any Respect to *Idols*, that is, to the Images of False Gods, they are doubtless a *Natural Precept*. But a *Christian* is no more forbid to bow to the *King's Picture*, or to a *Crucifix*, than he is forbid to bow to the *Chair of State*, to the *Altar*, or *Communion Table*, to the *Bible*, to the *Name of Jesus*, or to one another in common Conversation. This is so manifest to Common Sense, that nothing but the most unreasonable Prejudices of Education could ever hold any one in the contrary Opinion. As to the *Jews* (a Nation so extremely prone to Idolatry as to fall into it Ex. 32. at the very Time when *Moses* was receiving the Commandments from God) if they had any farther *Restraint*, *Christians* are not at all concern'd in it.

V. If you say 2dly, that *bowing, kneeling, &c.* are Acts of Divine Worship.

I answer, this is a groundless Cavil. In the Gospel they are not peculiar to God alone, nor are they always Signs of a *divine Adoration*, but sometimes of an inferior Honour, sometimes of none at all. Even the very same Outward Action may bear these different Regards. When a Subject bows to the Chair of State, 'tis an Act of *Loyalty* in regard of the King, but not in regard to the Chair. Nor does he give to the Chair the King's Honour; otherwise it would be an Act of *Treason*. When he kisses the Bible, or bows to the Altar, or to the Name of Jesus, it is an Act of *divine Worship* in regard of Christ's Person: It is a *relative and inferior Honour*.

Honour in regard to the Bible, to the Altar, or to the *Sound* in the Air. And whether you will call it *RELIGIOUS WORSHIP* or not, is only a Question about Words. When the Soldiers bow'd down, and kneel'd to our Saviour, *Mat. xxvii. v. 29*, it was neither an Act of *divine Worship*, nor of any *inferior Honour*, but only of *Contempt*. But how do we know that *bowing* to the *Altar*, is not giving it *divine Honour*? Because the *Altar* is not the God of the Christians. However the *Catechist* is not satisfied :

VI. He says, we *Worship* the Images of Christ and his Saints, and that's *Idolatrous*. The good Man is resolv'd not to understand. I tell him once more, we *worship* them no otherwise, than Protestants worship the *Communion Table*, or the *Sound* of the Name of *Jesus*, when they bow to it, or the *Bible*, when they kiss it. If they deny that they *worship* them in paying that respect, we deny it in the very same Sense. But if they grant they *worship* them, then it follows, that Creatures may be worshipped with an *inferior* or *relative Honour*, and they must not blame us for it.

VII. In Effect, no Word is more *equivocal* than the Word *Worship*. Every *Justice of Peace* is call'd *Worshipful*. It follows therefore that he has a Just Title to a *civil Worship* : And if we pay him the Respect due to him, I hope it will not turn him into an *Idol*. Nay in the Words of *Matrimony* according to the Form of the Church of England, the Man says to the Woman, *with this Ring I thee wed, and with my Body*

I thee worship. Yet I believe no Christian Husband, tho' never so fond, ever intended to make a Goddess of his Wife, or pay her *divine Worship*. Thus then the *Word Worship* is often taken even for a meer *civil Respect*: And when it is taken for an Honour given upon a *Motive of Religion*, it's Signification, if applied to *God*, is as different from what it means, when it is applied to *Creatures*, as if we had two different Words to express our different Conceptions.

VIII. Whence It plainly follows, that the Controversy about *Worshipping Images* is but a Question about *Words*, and therefore beneath a serious Dispute.

It follows again, that all Reasoning from such ambiguous Words is nothing at the Bottom but Fallacy and Amusement; and a meer Design to perplex ignorant People, by hiding from them the true State of the Question.

IX. Let us now hear what *Protestants* believe according to the *Catechist*. He tells us their Belief is that it is unlawful, 1. *to make Images of God.* 2. *to direct our Worship to an Image, or by the help of an Image.* 3. *to give Religious Worship to any Creature.* p. 17.

This Piece contains three Heads. I shall touch briefly upon each. To the *first* I say, it is unlawful to make *Images or Pictures of God*, so, as to believe them to be true *Representations of the Divine Nature*; which some *Hereticks* held to be *corporeal*. Nay even *Tertullian* fell into that Error. But, since *God the Father* appear'd to *Daniel* in the Likeness of an old Man, and
God

God the Holy Ghost, appear'd over our Saviours Head in the Likeness of a *Dove*, I cannot see how it should be a Crime to *paint* or *carve* those corporeal Figures, in which he was pleased to appear. For surely any historical Part of the *Bible* may lawfully be *painted*, or represented in *Carving*. And this is all that our *Painters* pretend to do, and they have the Example of the *Church of England* to encourage them to it. For the *Picture* of the *Holy Ghost* in the Form of a *Dove* is to be seen in all her *Common Prayer Books* that are printed with Cuts. And therefore, since the *Holy Ghost* is as pure a *Spirit*, and as truly *God* as the *Father*; if it be lawful to represent the one in the Likeness of a *Dove*, 'tis a *Mystery* wholly incomprehensible, that it should be unlawful to represent the other in the Likeness of an *old Man*.

X. As to the 2d viz. that it is unlawful to direct our *Worship* to an *Image*. If the *Catechist*, means, that it is unlawful to pray to it, or give it *Divine Worship*, I heartily subscribe to what he says; for we detest any such Practice. But if he means, that it is unlawful to use an *Image* with Respect purely for the sake of the Person it represents, what he says is not only a *Mistake*, but contrary to the Light of Nature, as I have already shewn.

XI. However according to his laudable Custom he produces here two Texts to make a Flourish, the first from *St. Matthew* iv. v. 10, thou shalt worship the Lord thy God, and him only shalt thou serve. Which only proves that *divine Worship*

or *Adoration* is due to God alone: The second (from Rev. xix. v. 10, *see thou do it not, I am thy Fellow-Servant*) tho' wholly foreign to the Point in Question, shall be honour'd with St. *Austin's* Answer, who writes thus: *The Angel appear'd in such a Manner, that he might have been adored as God. Therefore St. John's Mistake was to be corrected, Q. 6. in Gen.* This I think is a very rational Explanation of that Text. And if the *Catechist* will not allow of it, he must either say, that St. *John* intended to commit *Idolatry*, or was so ignorant as not to know what was *Idolatry*, what not.

What he adds, viz. *that it is unlawful to worship by the Help of an Image*, is beyond my Comprehension. For how can it be a Crime in any Man to make use, for Example, of an *Image of Christ* on the *Cross* in Order to raise his Heart to the Love and *Adoration* of *Christ Crucified*?

XII. To the last, viz. *that it is unlawful to give a Religious Worship to any Creatnre*, I have already answer'd, that this is most certainly true, if by *Religious Worship* he means the *supreme Adoration*, which is due to God alone. But if his Meaning be, that no *Religious Honour* whatsoever can lawfully be paid to *Creatures*, he either quarrels about a Word, or he has the Practice of the whole *Church of England* flatly against him. For *first* I think the *Bible* and *Communion-Table* are *Creatures*, yet *English Protestants* make no Scruple to bow to them; which surely is a Respect paid wholly upon a

Reli-

Sect. I. Of Reliques. 135

Religious Motive: That is, by Reason of the Relation those Things have to God. 2dly, it cannot be doubted, but that *Angels* and *Saints* are *Creatures*. Yet the *Church of England* keeps one *Holy Day* for all the *Saints* in general, and another for *St. Michael*, and all the *Angels*. Now, if keeping *Holy Days* be any Part of *Religious Devotion*, as I presume it is, then this is properly a *Religious Honour*. Nay whenever we Honour a Person whether Dead or Alive meerly for *spiritual Gifts* bestow'd upon him by God, then the Honour we pay him, is not *Civil* but *Religious*. And since the Honour paid by the *Church of England* to *Saints* and *Angels*, when she keeps *Holy Days* in Memory of them, is of this Nature, the *Catechist* most certainly overshoot himself in saying, that it is unlawful to give a *Religious Honour* or *Worship* (let him call it by what Name he pleases) to any *Creature*.

Of Reliques.

I. Tho' the *Catechist* has no express Article concerning Reliques in the Body of his *Catechism*, he thought better of it in his *Additions* or *Appendix* to it, where the Honour we pay to *Reliques* is dignified with the Name of *Foppery*, and made the chief Proof of his Charge of *Superstition* and *Idolatry* against us, p. 32. 33. I shall therefore speak briefly of it in this Place, as likewise of some other Things call'd *Fopperies* by this worthy Gentleman: As, the *Bles-*

sing of Holy Water, the Sign of the Cross, and the like.

II. As to the *Bones and Ashes of Saints* (the Honouring whereof he mentions with Reproach) I own we keep them with the same Respect, as the Church did in the most primitive Ages. Nay God himself even long before the Law of Grace was pleas'd to honour the Bones of *Elisha* with an extraordinary Miracle, to wit, the Raising a dead Man to Life. For, (says the Scripture) *they cast the Man into the Sepulchre of Elisha, and when the Man was let down and touch'd the Bones of Elisha, he revived, and stood upon his Feet,* 2 Kings xiii. v. 21. Is it then Foppery to Honour the Bones of *Saints*, when God himself has set the Example?

III. And Heaven no sooner began to be Peopled with *Martyrs and Confessors*, but the Church began likewise to pay a singular Veneration to their *Mortal Remains*. Whereof I shall only give two Instances for Brevity's sake. 1. In the Acts of St. *Ignatius* Bishop of *Antioch*, and *Martyr*, written by those, who accompanied him to *Rome*, where he suffer'd, An. 107. For we read, *that being devour'd by wild Beasts, there was nothing left of his holy Reliques, but only some of the Bones, which were carried to Antioch, and left to that Church for the Martyrs sake, as an inestimable Treasure.*

2. The *Martyrdom of St. Polycarp*, An. 166, was written by the Church of *Smyrna*, whereof he was Bishop. And *Eusebius* says, *they observed, that the Devil did his best by the Means of Jews and Gentiles,*

Gentiles, that the Christians should not have his blessed Body. But that after it was burnt, the Christians carried away his Bones, which they valued more than Gold and precious Stones. Apud Euf. L. 4. Hist. C. 15. p. 134. And must not a Man have a good Stock of Confidence to call the Practice of the most primitive Ages Foppery?

IV. But let us come somewhat lower down. In the End of the 4th Century, one *Vigilantius* writ, as the *Catechist* does, against the Practice of the *Catholick Church*, in the *Veneration of Reliques*. Let us hear how *St. Jerom* complemented him upon it. *Vigilantius* (says he) fights with an unclean Spirit against the Spirit of Christ, by Asserting that the Tombs of Martyrs are not to be revered, L. contra Vigil. And again in the same Book: The Devils (says he) with which *Vigilantius* is possessed, roar at the Reliques, and confess they cannot bear the presence of the Martyrs. Nay he tells him, that all the Bishops in the World, are against him; and in his 53 Epistle he writes thus. You tell me that *Vigilantius* vomits once more his Poison against the Reliques of Martyrs, calling us **DUST-WORSHIPPERS** and **IDOLATERS**, for Reverencing dead Men's Bones. O unhappy Man, who can never be sufficiently lamented!

V. Thus did *St. Jerom* treat *Vigilantius* for opposing the Veneration of Reliques then practised by the universal Church. And 'tis to be observed that this Heretick gave the Name of *Dust-worshippers* and *Idolaters*, to the Orthodox Chri-

138 *Of the Sign of the Cross.* Part III.

Christians of those Times. Which is a demonstrative Proof, 1st, That even the *Dust* or *Ashes* of *Saints* were held in *Veneration* by the *Primitive Christians*. 2dly, That the Imputation of *Superstition* and *Idolatry*, for the Veneration of *Reliques*, is an *old Calumny* against the *Catholick Church*.

Of Blessing our selves with the Sign of the Cross.

I. This is *Fopery* and *Superstition* in the *Catechist's* Language. But what an Age do we live in, when the Sign of the sacred Instrument of *Man's Redemption* is made a Subject of Laughter among *Christians*? However this was one of the earliest Fruits of the *Reformation*. For then it was, that a *Crucifix* began to be treated in this *Island*, with the same Marks of Ignominy and Contempt, as if it were the Image of some infamous *Traitor*, or *Enemy* of the State. And even now (as I have seen with my own Eyes) a Man becomes as ridiculous in Protestant Company, by *Blessing* himself with the *Sign of the Cross*, as if he were dressed up in a *Fool's Coat*.

II. But was it so in the *Primitive Ages*? Let us hear what *Tertullian* writes upon this Subject. *At every Step and every Turn, at every coming in and going out; if we put on our Cloaths, or change our Shoes; if we wash, if we take a Repast; if a Candle be brought into the Room; if we lye or*
sit

fit, whatever we do, we are still making the Sign of the Cross upon our Fore-heads. L. de corona milit. c. 3.

III. This Passage of *Tertullian* is alone so full and ample a Testimony of the Judgment of Antiquity in Relation to the Subject in Question, that 'tis impossible for any Man to read it without being convinc'd, that our Adversaries in deriding our Practice, condemn that of the purest Ages of the Church.

Of the Use of Holy Water and other Blessings.

I. Page 32, the *Catechist* mentions *Holy Water*, and several Blessings used in the Church of Rome, as so many Instances of *Popish Foppery*. Let us see, whether they don't deserve to be treated with more Respect. As for *Holy Water*, it is above Eleven hundred Years since it began to be used in England. This appears from St. Gregory's Epistle to St. *Melitus*, to whom he wrote thus: *Let the Idols be destroy'd: Let Holy Water be made, let it be sprinkled in the said Temples. Let Altars be made, and Reliques be plac'd in them*, L. II. Epist. 76. This is an unanswerable Proof, that the *English* receiv'd the Use of *Holy Water* together with their *Christianity*.

II. But it may yet be traced much higher. For in the Reign of *Constantin*, the First *Christian* Emperor, when the *Jews* by magical Enchantments

chantment hinder'd the Building of a Church, we have, in St. *Epiphanius*, this Blessing of Water used effectually by the Holy Count *Joseph*: Who, after he had made the Sign of the Cross upon it, pray'd thus: *In the Name of Jesus of Nazareth, may this Water have Power against the Magical Charms and Enchantments they have used, and may it restore to the Fire its natural Force, that the House of God may be finish'd.*

III. We have the like Instance in *Theodoret*, of Water blessed with the Sign of the Cross, and no less effectually used by St. *Marcellus*, Bishop of *Apamea*, against the Devil hindering a Temple of the *Heathens* from taking Fire. For the blessed Water was no sooner thrown upon it, but the Charm was dissolv'd. *L. 5. Hist. Eccl. C. 21.*

IV. St. *Jerom* also relates, That one *Italicus*, a Christian Officer of *Gaza*, who by his Place was to entertain the People with the Games called *Circenses*, but had his Horses enchanted by his Adversary a *Heathen*, had some Water given him by St. *Hilarion*, with which he sprinkled his Horses, his Chariot, and the Barriers, from whence they used to run, and that the Charm of Witchery ceased upon the sprinkling this Water. So that the People cry'd out, *Marnas is overcome by Christ*, and many *Heathens* were converted upon it. *Hier. in vita Hil. p. 323. Paris Edition.*

These are sufficient Proofs of the Antiquity of this Institution: Which therefore deserves

NOT

not to have the contemptible Name of *Foppery* fix'd upon it.

V. As to the other Blessings, *First*, St. Paul tells us, *That every Creature is sanctified by the Word of God and Prayer.* And it is the Practice of all Christian Churches to bless the *Meat* on the Table. An old Greek Ritual, under the Name of *Apostolick Constitutions*, has a *Blessing of Water and Oil*, that they may cure *Diseases*, cast out *Devils*, and preserve from all *Dangers*, l. 8. c. 29. And does not the Church of England bless or consecrate her Churches, before any publick Service is perform'd in them? We have a fresh Instance of this in the late solemn Consecration of the Church of *Greenwich*. Does she not likewise bless the *Font* in her Administration of publick Baptism? I think she does. For I find this Form of *Blessing* used by the Minister. *Almighty and everlasting God, regard, we beseech thee, the Supplications of thy Congregation; S A N-CTIFY this Water to the Mystical Washing away of Sin, &c.*

VI. But the Ceremony of the *King's Coronation* is the most remarkable Instance of the Church of *England's* Judgment and Approbation of the Blessings so boldly vilified by our *Catechist*. The History of the Coronation of King *James the Second*, tells us, p. 91. in the Margin, That the *Oil*, with which he was annointed, was solemnly consecrated in the Morning of the Coronation by the *Dean of Westminster*, assisted by the *Prebendaries*. And *Baker*, in the Life of
King

King Charles the Second, specifies the very Form of Blessing the Royal Ornaments thus: O God, the King of Kings, and Lord of Lords, by whom Kings do reign, and Law-givers make good Laws; vouchsafe, we beseech thee, in thy Favour to bless this **ROYAL ORNAMENT**—Vouchsafe to **BLESS AND SANCTIFY THIS SWORD**, which is hallowed for the Defence of thy Holy Church.—God, the Crown of the Faithful, **BLESS AND SANCTIFY THIS CROWN**, so this thy Servant, that weareth it, may be filled with thy manifold Graces—**BLESS AND SANCTIFY THIS RING**. Printed, London, An. 1696. p. 742, 744.

Here then we have, 1st, *Meat*. 2ly, *Churches*. 2ly, *The Baptismal Water*. 4ly, *The Oil for Anointing the King*. 5ly, *His Royal Robes*. 6ly, *His Sword*. 7ly, *His Ring*. 8ly, *His Crown*: *Blessed, Hallowed, Sanctified, and Consecrated*, according to the Practice of the Church of England. Will the Catechist stigmatize these with the Character of *Fopperies*? If he does, he will surely pass, even amongst his Friends, for a prophane Derider of Religion.

VII. I shall therefore here turn Advocate for his Church; and admonish the Catechist that solemn Prayers offer'd to God for a Benediction on his Creatures are not to be vilified or ridiculed. Now all Blessings or Consecrations of inanimate Things, are nothing else but so many Forms of Prayer, ordain'd by the Church to implore the Benediction of God for such or such

an End, in the lawful Use of his Creatures. For since they may be either abused, or employ'd for God's Honour: And since whatever is good in it self may lawfully be pray'd for; some are blessed, that Men may Use them as they ought; and others, that they may answer those Ends, for which the Prayer in their Blessing is offer'd up to God. And does this deserve to be call'd *Foppery*? I hope not, unless *Atheists* and *Deists* are to be our Judges.

Of Beads, Spittle, Nunneries, Fish-days, Disciplines, and Pilgrimages.

To omit nothing of the scurrilous Piece I have now in Hand, the abovemention'd Things are likewise reckon'd by the *Catechist* among the vain *Fopperies* (as he calls them) of the Church of Rome. I shall touch briefly upon each.

I: *Beads*. These are of no other Use, than to help us to remember what Prayers we have to say. And where is the Absurdity?

Ay, but we say ten *Ave's* for one *Pater noster*. I never heard that this was requir'd by the Terms of our Communion. So that if the *Catechist* has Faith enough to say once *Hail Mary*; he may say *Our Father* as often he pleases, And if Catholicks take another Method, they don't think that the *Hail Mary* is the better Prayer of the Two: Much less do they believe, that the
Mother

Mother ought to be honour'd more than the *Son*. No, they know, That the *First* is *False*, and that the *Second* is *Blasphemy*. What *Reasons* then can they have? I will tell you some of them. *First*, That if God be honour'd by their desiring the Prayers of the B. Virgin *once*; he cannot be dishonour'd by their desiring them *ten* Times. *Secondly*, That the B. Virgin's Prayers are ten Times better than their own. *Thirdly*, That it is much *easier* to desire to have a Share in the Prayers of another, than to let our Hearts keep pace with our Words in the most *Holy* and *Sublime* Petitions of our Lord's Prayer: A Prayer so truly Divine, that to say it five or six Times as it ought (I mean with those Affections of the Heart, which it imports) is a *Task* great enough for a good Christian at one Time of Prayer. They say then the *Hail Mary* oftner, not because it is the *better* Prayer, but because it is the *easier*: And, to be said from the Heart, requires a less violent Application and Bent of the Mind. *Fourthly*, For a more frequent Exercise of Catholick Faith, Humility, and Prayer to God. Of Faith by a repeated Invocation of Saints; and by honouring her, whom all Ages of the Church will call *Blessed*, Luc. i. v. 48. and whom her Enemies too often vilify. Of Humility: For he who desires the Prayers of another, owns he is not *worthy* to pray for himself. Of Prayers to God: Because the Language of the Heart is the same, whether I say, O God, may we have a Share in the Prayers of the B. Virgin, now, and at the Hour of our Death: Or,

H.

or *H. Mary*, *Mother of God*, pray for us Sinners, now, and at the Hour of our Death.

2. *Spittle*. It is used by us in the Ceremonies of *Baptism*, in Imitation of our Saviour Christ, who with his *Spittle* cured the Deaf and Dumb Man, *Mark viii. 33.* and the Blind Man, *Mark viii. 23.* And is this a Subject of Laughter?

3. *Nunneries*. These are Religious Houses, where *Virgins* and *Widows* retire from the World, and consecrate themselves to the Service of God for Life. But voluntary *Obedience*, *Poverty*, and *Chastity* are, it seems Vertues, which our *Catechist* cannot relish. And the Devil dislikes them as much as he.

4. *Fest-days* and *Disciplines*. The former are Days of *Penance* and *Humiliation* ordain'd by the Church. The latter are voluntary Chastisements of the Body, us'd by many pious Christians. And if these be *Fopperies*, I am sure at least they are of a very ancient Date. For they were practis'd by St. Paul himself, who tells us, that he chastised his Body, and brought it into Subjection, *1 Cor. ix. 27.*

5. *Pilgrimages*. These are Journeys, which many pious Christians undertake meerly upon a Motive of Devotion. And I see no Reason, why Journeys of Devotion should not be preferable to those of Curiosity and Pleasure. Thus St. Helen took a Journey to *Jerusalem*, to visit the Holy Places, which Christ had honour'd with his Personal Presence, and where he had vouchsafed to

L

accomplish

accomplish the sacred Mysteries of our Redemption. Thus likewise St. *Jerom* went to *Bethlehem*, to pay his Devotions to our Saviour's Crib, as himself relates, *Apol. 2. contra Rufin.* And St. *Austin* attests, That whole Crouds of People came to visit the *Reliques* of St. *Stephen*, some of which were kept in his own *Diocess*. And Almighty God was pleased to testify his Approbation of this their *Devotion*, by numberless *Miracles* related by the same Father, *L. 22. de Civ. Dei. c. 8.* So far was venerable Antiquity from scoffing at these Things, or calling them *Fopperies*, as some of our Adversaries now do; And what is very surprizing, even those who pretend that the *Reformation* only brought *Religion* back to its *ancient Purity*. Whereas it is apparent from what has been said, That they have reformed away a great Part both of the *Faith* and *Practice* of the Primitive Times.

§. II.

Of the Number of Sacraments.

The Fifteenth pretended Error of Papists
is, *their Doctrine of seven Sacraments;*
p. 22.

A N S W E R.

AN easy Way of finding out the true
Number of Sacraments, is to consider
what this Word *Sacrament* means. And for this
I am content to stand to the Definition of the
short *Catechism* of the Church of England, where
the *Question* and *Answer* are as follows.

Q. *What do you mean by the Word Sacrament?*

A. *I mean an outward and visible Sign of inward
and Spiritual Grace given unto us, ordain'd by Christ
himself, as a Means whereby we receive the same,
and a Pledge to assure us thereof. Let us then see,
whether the Five Sacraments, rejected by the
Catechist, will not stand the Test of this Defini-
tion, as well as the Two he allows of. That is,
Whether they have not an outward Sign and an
inward Grace of God's Institution.*

2 *Lord's Supp.* 1. In Confirmation, the outward Sign is the Imposition, or laying on, of the Bishop's Hands. The inward Grace is receiving the Holy Ghost after Baptism, *Act. viii. 14, 17. And c. xix. v. 6.*

2. In Penance, the inward Grace is the Remission of Sin, and the outward Sign is the Priest's Absolution, *St John xx. 22, 23.*

3. In Extreme Unction, the inward Grace consists chiefly in a special Strength to overcome the Difficulties and Temptations incident to our last Combat, and the visible or outward Sign is Prayer and Oil, with which the Sick Person is anointed, *James v. 14.*

4. In Holy Orders, the outward Sign is Imposition of Hands, &c. mention'd by *St. Paul, 2 Tim. i. 6.* and the inward Grace, in the Persons ordain'd, is the Power of Administering the Sacraments, and Grace to live up to their Character.

5. In Matrimony, the outward Sign are the Words or Tokens expressing the mutual Consent of the Parties: And a holy Union of their Hearts in perfect Love, is the inward Grace. For it cannot be imagin'd that Christ would confine Marriage to one Person, as he does, and that for Life (*Matth. xix. 6.*) without such an Allowance of Grace, as may make the Burden supportable. Matrimony, (says the Church of England in the solemnizing of it) is a Holy State instituted of God in the Time of Man's Innocency, and consecrated by Christ to such an excellent Mystery, that in it is signified and represented the Spiritual Marriage and Unity betwixt Christ and his Church. It seems then that Christ has rais'd it to some thing above what it was before, viz. to be an excellent

excellent *Mystery*. This we call a *Sacrament*. And so does St. Paul, Eph. v. 32. Yet our *Catechist* is positive, that there are but Two *Sacraments*, viz. *Baptism* and the *Lord's Supper*, p. 22. But the *Church of England's* *Catechism* is not so positive. For it only says, *That Christ has only instituted Two, as generally necessary to Salvation*, which no *Roman Catholick* denies. For all are not bound to *Marry*; nor are all bound to take *Holy Orders*. Nay, if a baptiz'd Infant dies in the State of *Innocence*, he needs no other *Sacrament* but *Baptism*, to make him eternally Happy.

But how does the *Catechist* prove, that there are but Two *Sacraments*? The Reason he gives, is, *Because there are not sufficient Parts in any of the other Five to make them Sacraments*: Which he pretends to prove from the following Text: *Add thou not unto his Words, lest he reprove thee, and thou be found a Liar*, Prov. xxx. 6. But this Text has just as much Relation to the Number of *Sacraments*, as it has to the Hours of the Day, or Months of the Year. However he is so good, as to trifle away but this one Text in the present Article.

§ III.

Of reading the Bible in the Vulgar Tongue.

The Sixteenth pretended Error of Papists
is, *That they forbid the Bible to be read in
any Vulgar Tongue.*

A N S W E R,

I. **S**INCE the Decay of Christian Simplicity,
Catholick Pastors have thought it fit, to
reduce the Church's Discipline, concerning the
Scripture, to these Two Heads. *First*, That all
should learn the *Scripture* by the Method, where-
by *Christianity* was first planted, both by the A-
postles, and by their Divine Master himself,
that is, from the Mouth of their Pastors. *Se-*
condly, That in the Vulgar Tongues, it should
only be read by Persons of an approv'd and so-
lid Vertue. This the *Catechist* is pleas'd to call
forbidding the Bible. As if *Christ* had forbid
Preaching, because he said: *Give not that which*
is Holy to the Dogs: And cast not your Pearls be-
fore Swine, lest they trample them under their Feet,
&c. Mat. vii. 6. Or as if *St. Paul* had forbid
the

Sect. III. *Of reading the Bible, &c.* 151

the Use of the *Blessed Sacrament*, because he would not have it abused. When it pleases *God* to restore the humble Primitive *Spirit of Christianity*, and to put a stop to the modish Vices of Infidelity and Presumption, which ripen'd the World for a *Reformation*; when this Time comes, I say, Catholick Pastors will do effectually, what at present they only desire: I mean, they will put the *Bible*, in vulgar Languages, into the Hands of all sorts of People.

II. But is it then possible a *Christian* should receive any Harm by Reading the *Word of God*? I answer, by proposing a Question of the same Nature. *Is it then possible, a Christian should receive any Harm by receiving the Sacrament*? Yes, surely: For if he receives it unworthily, he receives *Judgment* to himself, 1 Cor. xi. 29. Because there is nothing so holy, but it may be abused.

III. 'Tis true, the *Word of God* cannot of it self Prejudice any one. But as a Person that eats good *Meat*, may hurt himself by receiving it into a *foul Stomach*, so may he likewise hurt himself by reading the *Word of God* with an *unsound Heart*.

IV. Is not this *locking up the Word of God from the People*, and keeping them in the *Dark*? I answer, There might be some Colour for this Objection, if the People could not come to such a Knowledge of the *Word of God*, as is sufficient

for the Conduct of their Lives, but by their own reading it. But (I presume) a Man, that has a Light carried before him, may see as well by it, as if he had it in his own Hand. Is a Sick Man left without proper Means of his Cure, who receives his Prescriptions from his Physician; Or are the People depriv'd of the Benefit of the *Law*, because they do not study it themselves? Now this comes fully up to the Case in Question. For if God has provided the People with *Physicians* to direct them in the Care of their Bodies, and with Men skill'd in the *Law* to assist them in the Management of their Temporal Concerns, He has more effectually appointed *Bishops* and *Pastors* to instruct them in their Way to Salvation. These make it their principal Business to study the *Scriptures*, both for themselves and the People. Because they are bound as Pastors to feed the Flock, and to dispense to them the *Bread of Life*. Let a Man (says St. Paul) so account of us as the Ministers of Christ, and the Stewards of the Mysteries of God, 1 Cor. iv. 1. From whom then are the People to receive the Word of God, but from the Ministers appointed by God himself? These are the *Physicians* of their Souls. These are the *Lawyers* God has given them to interpret the *Evangelical Law*, by which they are bound to govern their Lives. And this is so far from Locking up the Word of God from the People, or keeping them in Ignorance, that whoever will but judge according to the Dictates of Reason and the present State of Christians, must acknowledge it to be both the safest Way to convey

vey it to them, and the most advantageous for their Instruction in the true Knowledge of it, as far as is necessary for the Conduct of their Lives!

V. What? Is it reasonable to say, That the Word of God is hid from the People, because they have their Pastors to instruct them in it? Are they kept in Ignorance, because they have Men more learned than themselves to be their Teachers? Or is the Multitude a better Judge of Scripture, and more able to discover the Truth, than those whom God has plac'd over them for their Instruction, and who have spent the best Part of their Lives in the Study of it?

VI. But is not this the true Reason, of not putting the Scripture into the Hands of every one, viz. to keep the Common People from discovering the Errors and Follies of their Religion? This indeed is the good natur'd Turn some Protestants give to it. But nothing can be more eminently absurd. Because if there were any solid Ground to fear the making any such Discovery, I ask, whether of the two would be best able, and most likely to do it, the Learned or Unlearned? Surely the Learned. Yet these are all allow'd to read the Scriptures, and are not clear-sighted enough to make this Discovery. And is it not then ridiculous to say, That the Reason why Tradesmen and Mechanicks, and other Persons of no Learning, are forbid to read them, is to keep them from discovering the pretended Errors and Follies of their Religion?

A Man must be strangely blinded with Prejudice, not to see the Absurdity of this Calumny. Nor can it possibly be maintain'd, without supposing that the generality of *Papists*, as soon as they become Learned Men, turn such profligate Villains, that tho' they clearly see the *Errors* and *Follies* of their Religion in the *Scriptures*, they run on headlong to Perdition, and suffer their dearest Friends and Relations to do the same, rather than make a Discovery of them. Nay it must be supposed, That all the *Learned Men* of Christendom were guilty of this Villainy for a Thousand Years together. Which charitable Supposition, though the *Catechist* may perhaps be capable of it, will not, I hope, be entertained by many.

VII. But let us hear what he says for himself. He tells us, The *Scriptures* were written for the Use of the common People, and therefore should be translated into known Tongues. I Answer; The *Scriptures* were certainly written for all. But the Question is, Whether after a general Inundation of *Libertinism*, *Infidelity*, and *Vice*, it may not be safer and more profitable for the common People, to have them read and explain'd to them by their *Pastors*, than to have them in their own *Hands* to interpret them as they please? We see what a fruitful Spawn of *Dissenting Sects*, Ignorance has produc'd in *England* and *Holland*, by the Use of the *Bible* in the *Vulgar Tongue*. Dr. *Walton*, a learned Protestant, complains, with a great deal of Reason, of the *prodigious Increase*. And probably the

the Sun has not yet seen one half of their Number. For Errors have no End.

VIII. The *Catechist* tells us, *The Scriptures ought to be Translated into all known Tongues*. Well, if that will satisfy him, they are translated into all known Tongues. But his Reason for it is somewhat curious. Because (says he) *the Lord frequently Commands the reading of Scriptures by the People, and solemnly charges the reading of them to the People*. This last Clause, *viz.* the reading them to the People, was cunningly put in: For it saves four of the seven Texts quoted by him from being wholly impertinent, *viz.* the first from *Deut. xxxi. 11*. The third from *Acts* the xv. 21. the fifth from *Colos. iv. 16*. and the sixth from *1 Thes. v. 17*. For in all these Texts, there is only mention of Reading in particular Occasions some Part of the Scripture to the People. And this is our Practice in all *Parish-Churches* upon *Sundays* and *Holy-days*. Two of the other Three Texts, *viz.* from *Eph. iii. 4*. and *Rev. i. 3*. are altogether wide from the Purpose, as will appear to any intelligent Reader of them.

IX. The only Text, that has the Appearance of an Objection, are these Words of our Saviour: *Search the Scriptures, for in them ye think to have eternal Life*, *Joh. v. 39*. But nothing is plainer, than that these Words could not be intended for a Direction to the *Common People*, but only to the *Jewish Doctors of the Law*. And the Reason is, because in our Saviour's Time, the Bible was not in the *Vulgar Tongue*, as is manifest

test from Dr. Walton's Observation (*in Proleg.* c. 3. §. 24.) where he tells, That the *Hebrew* ceased to be the *Vulgar Tongue*, from the Time of the Captivity in *Babylon*. Besides, our Saviour speaks not there to *Christians*, who believ'd in him, but to *Unbelieving Jews*. Much less does he make a *Law* which should oblige his Church at all Times; or prescribe the reading of the *New Testament*, which was not then written. And after all, it is not certain that his Words ought to be render'd in *English*, as they stand in the *Bible*. For both the *Greek* and *Latin* may be faithfully translated thus: *YOU SEARCH THE SCRIPTURES, because in them you think to have eternal Life.* So that this *Objection* is no better than the rest.

§. IV.

Of the Mass in Latin:

The Seventeenth pretended Error of *Papists* is, *their Preaching and Praying in an unknown Tongue*, p. 17.

A N S W E R:

I. **P**reaching in an unknown Tongue is a strange Thing indeed. But surely the *Catechist* forgot himself, when he accused us of it. As to what he calls *Praying in an unknown Tongue*, it seems to me very strange, that after the Experience of near 1500 Years, it should be brought into Question, whether the *Catholic Church* was wise enough to know what Language to say her publick Prayers in: And, what is still more surprizing, that Lay-men or private Pastors should first, by their own Authority, presume to break through a Law, which they found establish'd by the Practice of the whole Christian Church, and afterwards pretend to justify their Separation by it. As if a Matter of bare Discipline (supposing they changed it for the better) could wipe off the Guilt of Schism.

II. But

II. But (says the *Catechist*) *Saying publick Prayers in a Tongue not understood by the common People, is against the Custom of the Primitive Church.* I Answer, 1st, That *eating Blood and Things strangled*, is also against the Custom of the *Primitive Church*; nay, against the expresse Command of the *Apostles* assembled in Council at *Jerusalem*, Act, 15. But is it therefore unlawful now? I hope not: Because tho' the *Faith* of the Church be *unalterable*, her *Discipline* may be changed, provided it be done in a *Canonical Way*, and by *Lawful Authority*.

III. I Answer, 2^{dly}, That the Church-Service in the *Primitive Times*, was perform'd in the very *same Language* which is us'd at present. And if it be not as well understood as formerly, 'tis not because the Church has made any *Alteration* in her own Practice, But because all *Vulgar Tongues*, as such, are in a perpetual Change. When she preaches to the *People*, She does it in *their Language*. But when She prays to *God* for them, She takes the Liberty of doing it in that Tongue, in which her *publick Service* has been offer'd to *God* in all Ages, ever since the *Apostles*: That so there should not only be an Uniformity in the *Divine Service*, wherever it was perform'd, tho' in the most distant Countries; but that such Priests or Bishops, as should be obliged to Travel Abroad, might be as capable of performing their Functions in *Foreign Countries*, as at Home. Nor is this Method peculiar to the *Catholick Church*. All the *Oriental Schismatics*, how different soever,

SECT. IV. *Of the Mass in Latin* 159

as *Greeks, Ethiopians, Armenians, Syrians, Egyptians, Indians, Muscovites, &c.* say *Mass*. But I do not remember, that any of them do it in the vulgar Languages. The *Greeks* say the *Masses*, which (according to their Tradition) were made by *St. Chrysostom* and *St. Basil*, that is, in the old *Greek*; of which the common People, as *Mr. Brerewood* in his *Enquiries* says, understand little or nothing, Ch. 2. p. 12. The *Ethiopians* and *Armenians* say *Mass* in the Old *Ethiopian* and *Armenian* Tongue, which none but Scholars understand: *P. Sim. Crit.* p. 7. The *Syrians, Indians, and Egyptians*, say *Mass* in *Syriack*, though *Arabick* be their Vulgar Language: As it is to the *Melchites* and *Georgians*, who yet say *Mass* in *Greek*. Which the *Muscovites* also do, tho' it is not the Language of the People, who speak nothing but a kind of *Slavonian*. So that those who declaim so violently against their Mother-Church for not having the publick Service in the vulgar Tongues, have the universal Practice of Christendom against them. And it is very remarkable, that no Nation in the World, upon its first Conversion to Christianity, ever made any Difficulty to submit to this Part of the Church's *Discipline*: So fully were they convinc'd of the reasonableness of it. But the *Reformers* had another View. Their Business was to work the Populace into an easy Compliance with their Designs. And to be sure a *Liturgy* in their own *Mother-tongue*, was so Popular a Condescension, as could not fail of working its desired Effect.

IV. But

IV. But has not every *National Church* an indisputable Right to regulate and reform its own *Discipline*, as it thinks fitting? I Answer, That no less Authority can *change* Laws, than that which *makes* them: And therefore Laws, made by the *Authority* of the *whole Church*, can only be Changed or Reformed by the same Legislative Power: Hence it is, that tho' every *National Church* may have a Right to regulate its own *Discipline* in such Things as are not contrary to any Ecclesiastical Constitution of the Universal Church, yet no *National Church* can have a Right to break in upon Laws establish'd by, and for the *Church in General*. For these, when once receiv'd by common Consent, are binding every where, till they are repeal'd by the same Power that made them. Nay, if it were not so, every particular *Parish* might Reform away the *Ecclesiastical Laws* of its *Diocess*, and every *Diocess* those of its *National Church*. Conscience at least would not restrain them from doing it. And so no *Church Laws* would be binding in the Court of *Conscience*: since not only every *Nation*, but every *Diocess* and *Parish* might Reform and Regulate their own *Discipline* just as they pleased: And I see no Reason, why every *private Family*, nay, every *individual Person*, might not claim the same Right.

V. This shews, That the *first Reformers* acted *uncanonically*, and exceeded their *lawful Power*, when they pretended to Reform the *Liturgy*, which had not been introduced or establish'd
by

SECT. III. *Of the Mass in Latin.* 161

by a meer *National Law*, but by a *superior Spiritual Authority*, which they themselves had acknowledged for several Years, and had been acknowledged by the whole *Nation* for Nine hundred Years together. And if such an Authority can be thrown off at Pleasure, we must strike out of the Bible this express Command of *St. Paul* (which is no less true of Spiritual than Temporal Superiors: The whole Church having from God a Power over her own Members, no less than the State) *Let every Soul be subject to higher Powers*, Rom. xiii. 1. and conclude, he was grievously mistaken, in saying, That they who resist Power, resist God, and shall receive Damnation to themselves, v. 2.

VI. However, the *Catechist* quotes against us, *St. Paul*, 1 Cor. xiv. 16, 26. But whoever will but read that whole Chapter with Attention, will easily see, that *St. Paul* speaks not a Word in it of any *Liturgy*, or set *Form of Prayer*, but only of sudden extemporary Exhortations and Prayers, which even Lay-persons by a miraculous Gift of unknown Tongues, utter'd to the People in publick Assemblies without any Interpretation of what they said. And in Reference to these *St. Paul* tells the *Corinthians*, 1. That speaking thus in an unknown Tongue without an Interpreter does not edify the Church. 2. That the Clerk can not say Amen to these Prayers. And 3dly, That if any use this Gift, it must be interpreted.

VII. These are the chief Contents of that Chapter, which is so ill objected against our ha-

M

ving

ving the *Mass* in the *Latin Tongue*. For 1. The *Mass* is not an *Exhortation* to the People, but a *Sacrifice* offer'd for the People to God, who surely understands *Latin*. 2ly, The *Mass* is translated into *vulgar Languages*, as likewise our *Vespers*, *Litanies*, *Exequies*, and other publick Devotions: And so the People are not destitute of an *Interpreter*, which St. *Paul* principally insists upon. 3dly. As to those who cannot read, of whom there are not many in *Catholick Countries*, even these do not want an *Interpreter*, if they have but *Eyes* to see. Because the *Mass* being a *Sacrifice* perform'd with many outward *Ceremonies*, is an *Action* rather than *Prayer*: And *Actions* are known by *Seeing*, as *Words* are by *Hearing*.

VIII. In Effect, the People know that the *Mysteries* of our Saviour's *Passion* are represented in the several Parts of the *Mass*; and if they can but bring their Hearts fill'd with *Faith*, *Love*, *Repentance*, and other such Acts of Devotion, there is no need of understanding the Words; for the Sight is as much as is necessary. However, since they are assur'd, that the Priest prays for them, they can have no Difficulty to say *Amen* to all his Prayers. And after all, *Latin*, which is the common Language of Scholars, is not in the Sense of St. *Paul* an *unknown Tongue*. For he writ to the *Romans* in *Greek*, as St. *Jerom* observes, *Ep.* 123, and all learned Protestants will easily grant. Either then he writ to them in an *unknown Tongue*, which is highly absurd: Or the common Language of the Learned is not to be accounted such.

§. IV.

Of Indulgences.

The Eighteenth pretended Error of Papists is, *Their Doctrine of Indulgences.* To which he adds, *That it is the Belief of Protestants, that papal Indulgences are the worst of Cheats, and abominable Injuries to Christ and Christians, p. 19.*

A N S W E R.

I. **T**Hese are hard Words indeed. But I should wrong the *Catechist* to expect *Justice* or good *Manners* of him towards *Papists*. I shall however be so charitable to him as to do my best to disabuse him, by letting him know both what *Indulgences* are, and what they are not. *First* then, *Indulgences* are not a *Licence* to commit *Sins*, as some *Protestant* Authors have most falsely asserted. *2dly*. They are not a *Pardon* of *Sins* past, which are only remitted by the *Sacrament of Penance and Contrition*. What are they then? I Answer, They are a Release of *Temporal Punishment* due to *Sins* repented of, confess'd, and already pardon'd as to the *Guilt*.

M 2

II. The

II. The Bishop of *Meaux* in his *Exposition of the Christian Doctrine* translated into *English*, An. 1672. p. 63. gives the following Account of them. *When the Church imposes upon Sinners painful and laborious Works, and they undergo them with Humility, this is called Satisfaction. And when, regarding the Fervour of the Penitents, or some other good Works, which she has prescribed them, she pardons some part of the Pain due to them, this is call'd Indulgence: Of which the Council of Trent has only defined this: That the Power to grant them has been given to the Church by Jesus Christ, and that the right Use of them is very beneficial, Sess. 25. de Indulg.*

III. This Power, granted to the Church by Christ, was exercised by St. Paul in relation to the incestuous Corinthian, whom he had put under Penance: But upon Request of the Corinthians, who interceded for him, and lest too long a Punishment should drive him to Despair, he releas'd a Part of it by the Authority he had from Jesus Christ, 2 Cor. ii 6, 7, 10. This Power was also exercised by the primitive Bishops in Favour of publick Penitents. For they often shorten'd the Time of their Penance upon the Intercession of the holy Confessors, who were in Prison, and had suffer'd great Torments for the Faith of Christ. I presume the Catechist was not so well vers'd in his Subject, as to know these Things. For had he known them, he would perhaps have been more moderate than to call papal Indulgences, the worst of Cheats, and abominable Injuries to Christ and Christians.

IV. But

IV. But let us hear his Proofs. The first is, Because (says he) *there is no pardon of Sin, but by the Mercy of God through the Blood of Christ*, Rom. v. 1. and Eph. i. 7. All this is very Orthodox, but nothing to the Purpose: Because *Indulgences* are not a *Pardon of Sins*, but a Release of *Temporal Punishment* due to them. And even this is not granted, but by the Power given to the Church by *Jesus Christ*, and through his *sacred Blood*, and the *Mercies of God*.

V. His second Proof is, *Because there is no such Thing in Scripture, that the Merits of one Saint should be able to make Satisfaction for the Sins of another.* I Answer, It is very plain in Scripture, That the *Prayers of Saints* have often appeas'd God's Wrath, and stopp'd his Hand from punishing the *Sins of others* so severely, as they had deserv'd; and it cannot be doubted, but it was the Faith and vertuous Behaviour of those *Saints*, that render'd their Prayers so available in the Sight of God. Thus God Almighty sent *Eliphaz* to his Servant *Job*, to be pray'd for by him, with this Assurance: *For him will I accept, lest I deal with you after your Folly*, Job xlii. 8. Thus likewise, when God was grievously offended at the *Mutiny of the Israelites* against *Moses*, and had resolv'd to send a *Plague* among them, to destroy them, he was appeased upon the earnest Supplication of *Moses*, and answer'd him, *I have pardon'd them according to thy Word*, Numb. xiv. 20. to wit, the *Temporal Punishment*, he had design'd to inflict upon them.

VI. The *Catechist's* third and last Proof is, because (says he) *Christ* needeth not any *Merits* of *Saints* to be added, to his *Satisfaction*. This is most certainly true. Because the *Satisfaction*, *Christ* has made for us, is of an *infinite Value*: And whatever is *infinite* cannot need any Thing to be added to it. But will the *Catechist* infer from thence, that therefore we need not do *Penance* for our *Sins*, nor receive the *Sufferings* God sends us, in the *Spirit* of *Penance*? If he does, he gives the Lie to the *Word* of *God* in a thousand Places. Nay there is not a Truth more certain, than that we are bound to punish our *Sins*, and do *Penance* for them, notwithstanding the *infinite Satisfaction* made by *Christ*.

VII. But why are we bound to do this, if *Christ* has fully satisfied the *divine Justice*, and stands in no need of having our *Satisfaction* joyn'd to his? The Reason is, because *Christ* having purchas'd an absolute *Dominion* over us with the *infinite Price* of his *Blood*, it cannot be disputed, but he may lay what *Terms* or *Conditions* he pleases upon us, as *Means*, without which the *Price*, he has paid down, shall not be applied to us. And therefore, tho' it be certainly true, that having *satisfied* superabundantly for us, he might have applied that *Satisfaction* to us without subjecting us to any *penal Works*, or *temporal Sufferings* after the *Guilt* of *Sin*, together with its *eternal Punishment*, was remitted; yet it pleased his *infinite Wisdom*, both for our greater good, and the *Manifestation* of his

his *Justice* as well as *Mercy*, to establish Things upon another Foot, by changing the *eternal Punishment* into a *temporal one*, and obliging us to purchase the *Fruits* and *Application* of his *infinite Satisfaction* by doing *worthy Fruits of Penance*, and submitting humbly and Patiently to the *Sufferings*, he shall think fit to lay upon us. And 'tis this we call *Satisfaction*: Which (to express my self in the very Words of the Bishop of *Meaux* p. 68) is in effect but an *Application of the infinite Satisfaction made by Jesus Christ*, whether to our selves or others.

VIII. Whence it follows, that tho' Christ needs not our *Sufferings*, or *penal Works* to be added to his *Satisfaction*, he *requires* them of us. And unless we submit to the *Laws*, he has thought fit to impose upon us, we render our selves unworthy of becoming Partakers of the *Happiness*, he has purchased for us.

§ V.

Of Merits.

The Nineteenth pretended Error of Papists is the Doctrine of Merits. p. 14.

ANSWER.

I THIS is a Dispute meerly about a *Word*: And I dare confidently say, the Thing we really mean by it is so uncontestable a Truth, that no Man who pretends to Reason and Religion can deny it. Our Doctrine of Merit is this.

1. That no Man can be *Justified* but by the *Grace of God* through *Jesus Christ*: And that only those are *Justified*, to whom the *Merits* of his *Passion* are communicated.

2. That Sin is forgiven us by the *pure Mercy* of *God* through *Jesus Christ*, without any *Merit*, or Desert on our Side.

3. That none of the *Acts*, which in the Conversion of a Sinner precede his *Justification*, whether they be *Faith* or *Good Works*, can *Merit* this *Grace*.

4. That

4. That *good Works* after Justification are not equal to the Reward of future Happiness. And that they are not *Acceptable* to God, but as they proceed from the Grace and Merits of Jesus Christ, and as they are offer'd up through his Mediation.

5. That we can do nothing of *our selves* in Order to *Salvation*, nor even have a *good Thought*.

6. That there is no *Merit*, but what is a *Gift of God* through *Jesus Christ*, and of which no Man can *Glory*. Whence it follows (as the Council of *Trent* speaks with *St. Austin*) that *when God crowns our Merits, he only crowns his own Gifts*.

7. That God has promised *eternal Life* as a *Reward* to those, who serve him faithfully in this *Life*: According to these Words of *St. James*: *Blessed is the Man that endureth Temptation, for when he is tried, he shall receive the Crown of Life, which the Lord has promised to them, that love him.* James i. 12.

8. That this *Promise* contains a *Covenant*, or Bargain between God and Man; whereby it is stipulated, that such and such *Conditions* shall be perform'd on the Part of *Man*; and that, when these *Conditions* are perform'd, *God*, whose *Word* is the strongest *Security* a Man can have, will bestow *eternal Life* upon him. This is *God's Covenant* with *Man*; and it follows plainly from it, that our Performing the *Conditions* imposed upon us gives us a *Title* to the *Reward* promised upon those *Conditions*. And by the *Merit* of *eternal Life* we mean nothing else.

II. But

II. But since our Works are not equal to the *Reward*, how can we be said to *merit* or *deserve* it? I answer, our Works are certainly unequal to the *Reward*: Nay tho' we did ten thousand Times more, they would still fall short of it: Because God has been so bountiful, as to *promise* us a *Reward* infinitely surpassing our Works. But still it is a *Reward*, and a *Reward promised* upon such *Conditions*, as he was pleas'd to impose. And if God's sacred Promise be sufficient to ground a *sure* and *just Title*, they who perform the *Conditions*, upon which *Heaven* is promised, have the *surest* and *justest Title* to it, that a Man can have to any Thing.

I shall propose a familiar Example to explain my self. Suppose a Person of a generous Temper should promise me a thousand Pounds for a Service not worth the tenth Part of it: Tho' such a Promise would be an Effect of pure Generosity, because no Man is bound to reward a Service beyond its full Value; yet upon my Performance of the Service stipulated, I should have as Just a Claim to the whole Sum by Virtue of his Promise, as if I had perform'd a Service equivalent to it in all Respects.

Now this is a true Representation of our Case in Reference to *Almighty God*. For, tho' his Promise of *eternal Life* to such as serve him faithfully, was an Act of *pure Bounty*, [as exceeding infinitely all the Service we can render him; yet when we have served him according to the *Conditions stipulated*, 'tis but common Sense to say, we deserve the *promised Reward*, not in Regard of our Works consider'd in themselves,

selves, but in Virtue of his *Promise*. All which is fully declared by the *Council of Trent* in the following Words. *To those, who place their Confidence in God, and continue in the Practice of good Works, eternal Life ought to be proposed both as a GRACE mercifully promised to the Children of God, through Jesus Christ, and as a REWARD faithfully to be render'd by Virtue of that Promise to their good Works and Merits.* Sess. vi. C. 16.

III. After this there can be no need of answering the *Catechist's* Objections. Yet I shall say a Word or two to what is most material.

His first Text to the best of my Judgment proves very clearly the Doctrine of *Merits*. It is this. *Unto thee O Lord belongeth Mercy, for thou renderest to every Man according to his Works,* Psal. lxxii. v. 12. Whence I argue thus. Since it is most certain that God will render to every Man, that is, reward every Man according to his Works, it follows, that as *Hell Fire* will be the Just Reward of evil Works, so eternal Life will be the Just Reward of good Works in Virtue of the Covenant, God has made with Men. Because as he has threaten'd the one, so has he promised the other; and God is as Just to his Promises as Threats.

His second Text is, *if by Grace, then it is no more of Works, otherwise Grace is no more Grace,* Rom. xi. 6. I answer, the *Apostles* intent in these Words was to convince the converted *Jews at Rome*, that their Election to the Faith of Christ was not owing to their preceding Works under the Law, but purely to the Grace of Jesus Christ. And will the *Catechist* infer from
thence

thence, that after their Conversion to the Faith they were not bound to secure their Salvation by the Practice of good Works? Or that these are not conducing to Salvation? If he does, he contradicts these Words of Christ, *if thou wilt enter into Life, keep the Commandments*, Mat. xix.

17. As likewise those of St. Paul, *Henceforth there is laid up for me a Crown of Justice, which God the JUST JUDGE will give me at that Day*, 2 Tim. iv. 8. See also Heb. vi. 10. 2 Cor. iv. 17. and Matth. xvi. 27.

His 3d Text is, *Not by Works of Righteousness, which we have done, but according to his Mercy he Saved us*, Tit. iii. 5. I answer, St. Paul's Words to Titus, if quoted full at Length explain themselves. They are thus. *But after the kindness and love of God our Saviour towards Man appear'd, not by the Works of Righteousness which we have done, but according to his Mercy he Saved us by the WASHING of REGENERATION, AND RENEWING OF THE HOLY GHOST, which he shed on us abundantly through Jesus Christ our Saviour: Whence it appears, that St. Paul speaks here of the first Grace of Justification by Baptism, which no one can merit. Because the happy State of being justified, is it self one of the Conditions requisite for Merit. Whence it follows, that tho' it be true, that we are sav'd or Damn'd according to our Works, it is likewise true, that we are saved by the Grace of Jesus Christ, which alone can make our Works be conducing to Salvation.*

His 4th Text is, *hope to the End for the Grace that is to be brought unto you at the Revelation of Jesus Christ*, 1 Pet. i. 13. whence the Catechist

Christ concludes, that *Salvation* is a *pure Grace*. I answer, it is both a *Grace* and a *Debt*. It is a *Debt* in Consequence, or *Virtue of God's Promise*. And it is a *Grace*. 1st, because God was not bound to make us any such Promise. 2dly, because our very *Merits* are his *Gifts*. *Eternal Life*, says St. *Augustin*, is call'd the *Gift of God*, not because it is not given to *MERITS*, but because the *MERITS* themselves, to which it is given, are likewise his *Gift*. Ep. 105 ad Sixtum. Cap. 5.

The 5th is, *What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou Glory as if thou hadst not received it?* 1 Cor. iv. 7? Very right. Because whatever *Virtue* or *Good* we practise, is not only the *Gift of God*, but derives all the *Merit* it has from the *Grace* and *Merits* of *Jesus Christ*. And therefore we have no Reason to glory in any Thing.

The 6th is, *Ye are not your own*, 1 Cor. vi. 19. Who doubts it? But I see no other Consequence to be drawn from this Text, than that our very *Merits* are the *Gifts of God*, and that we are bound to employ our whole Lives in his Service.

The 7th is: *It is God that worketh in you both to will and to do of his good Pleasure*, Phil. ii. 13. This again is without all Dispute. Because without the Help of his *Grace* we can do nothing in Order to *Salvation*, nor perform the Duties, by which eternal Life is to be *Merited*.

IV. But now comes the terrible Text. *When you have done all you can, say that ye are unprofitable Servants. We have done, that which was our Duty to do*, Lu. xvii. 10.

I venture however to answer, that tho' we be *unprofitable Servants*, we still are *Servants*, and *Work for Wages*; and the *Wages* promised us, is *eternal Life*.

But why are we *unprofitable Servants*, even when *we have done all we are commanded*? The Reason is plain. Because we are wholly *unprofitable to God*, who receives no *Profit* by our *Services* or good *Works*. Neither does he stand in *Need* of his *Servants*, but his *Servants* stand in *Need* of him. Yet since we are his *Servants*, when we have done all we are commanded, we have a *Title* to the *Wages* he has promised. For a *Covenant*, *Contract*, or *Bargain* holds between *God* and *Man*, as well as between *Man* and *Man*. And *God*, who is *Just*, will most certainly pay us our *Wages* according to the *Work* we have done: Because *he will render to every Man according to his Deeds*, M. xvi. 27.

But we are over and above *unprofitable Servants*, in another Sense, even *when we have done all we are commanded*. 1. In Relation to our selves: Because if we had served *God* Millions of Years, the Reward of *eternal Life* would not be due, unless he had mercifully engaged his *Word* for it. And 2dly, in Relation to *God*: Because *we are insufficient of our selves even to think any Thing as of our selves, but our Sufficiency is of God*, 2 Cor. iii. 5. So that we can do nothing of what we are commanded in Order to *Salvation*, unless we be enabled by *God's Grace* to do it. And can any Thing be more *unprofitable*, than a *Servant*, that can do nothing without the Help of his Master?

S. VII.

Of Works not Commanded.

The Twentieth pretended Error of Papists are their Works of Supererogation.

A N S W E R.

I. **T**His too is only a trifling-Question about a *Word*. For we mean both the same Thing. The *Catechist* by *Supererogation*, understands the *doing of our whole Duty and more*. And upon this Bottom fights manfully against his own Shadow. For since *we all fail in many Things*, James iii. 2. he has no Adversary.

II. But when *Catholick* Divines allow the *Word*, they only mean, that tho' we all in many Things come short of our Duty, and do much less than God Commands, yet every *good Action* in particular is not *Commanded*. And of this we have in the Scripture several undeniable Instances. *He that gives his Virgin in Marriage, DOES WELL: And he that gives her not in Marriage, DOES BETTER*, 1 Cor. vii. 38. That which St. Paul calls *Better*, is doubtless *Good*. But if it were *Commanded*, it would be a
Sin

176 *Of Works not Commanded. Part III.*

Sin to do otherwise. And if we believe *St. Paul*, he that does otherwise, *DOES WELL*. He says in the same Chapter, *Art thou loosed from a Wife? Seek not a Wife. v. 27.* This is only a *COUNSEL*, not a *PRECEPT*. For the Words, immediately following, are these: *But if thou Marry, thou hast not sinned.* And to act against a *Precept*, is doubtless a *Sin*.

III. *St. Luke* tells us of the first *Christians*, That as many as were *Possessors of Lands or Houses*, sold them, and brought the *Prices of the Things* that were sold, and laid them down at the *Apostles Feet*, to be distributed to every one as he had *Need*, *Act. iv. 34, 35.* This was certainly a *GOOD ACTION*. But if the *Catechist* has either *Houses or Lands* of his own, I will venture fifty to one, that his *Religion* will not oblige him to follow the *Example*. And what is this, but to grant, that every good *Action* in particular is not *Com-manded*?

§ VIII.

Of Justification:

The Twenty first pretended Error of *Papists* is, *their Corrupting the Doctrine of Justification.* Then he sets down the Two following *Questions and Answers.*

Q. Wherein do they corrupt the Doctrine of Justification? A. They tell us we must be justified by our own Righteousness, and that a perfect Righteousness is within us.

Q. What mean they by a perfect Righteousness? A. Any Degree of Charity is their perfect Righteousness, p. 16.

A N S W E R:

I. **I** Could wish the *Catechist* had studied our *Divinity* a little better, or would learn to speak Truth. For there is not a true Word in what he has said.

First, It is a *Fundamental Article* of our Faith, That no Man is justified, but by the pure *Mercy* and *Grace* of God through the *Blood* of *Jesus Christ*: as I have abundantly inculcated in the

Section concerning Merits. What therefore the *Catechist* says in his *Answer* to the first Question, viz. That it is our Doctrine that we are justified by *our own Righteousness*, is no better than Calumny : And he might have saved himself the Trouble of transcribing four long Texts to prove, *That we are justified freely by the Grace of God.* For they only serve to establish our Doctrine.

2dly, We hold, that *Justice* is not perfect in this Life, because *the Flesh lusteth against the Spirit*, Gal. v. 17. and in many Things we all offend, James iii. 2. So that, altho' the *sanctifying Grace* we receive in *Baptism*, and recover by the *Sacrament of Penance*, renders the Soul acceptable to God, and entitles us to *eternal Bliss* : Yet since *Concupiscence*, which is the *Fewel of Sin*, remains within us, even they, who are the *adoptive Children of God* by Grace, continue under great Weaknesses and many Imperfections, in so much that all pious Souls are continually crying to God with the Psalmist, *Wash me still more from my Iniquity, and cleanse me from my Sin*, Psal. L. 3. And indeed the principal Business, a Christian has upon his Hands in this Life, is to use serious Endeavours to perfect himself still more and more by *Prayer*, *Spiritual Reading*, frequenting the *Sacraments*, and other such Means as God has appointed for that End. 'Tis therefore a Mistake, to say it is our Doctrine, *That there is a perfect Righteousness within us, and that any Degree of Charity is this perfect Righteousness.* For if we thought ourselves to have a *perfect Righteousness*, all Endeavours used by us, to approach still

still nearer to it, would be useless and unnecessary.

II. We hold indeed that the *Justice* or *Righteousness* we receive by *Baptism* or *Penance*, is not a meer *external Imputation* of the *Righteousness* of *Christ* to them that are *justified*: Which the *Catechist* calls *Protestant Doctrine*; and it may be so for ought I know. But the *Sanctification* of a *Sinner*, in the *Scripture-Language* is his *Justification*. And that a *Soul* is *inwardly sanctified*, when habitually endued with the *super-natural* Gifts of *Faith*, *Hope*, and *Charity*, is a Truth so extreme Evident, that to doubt of it, would be to question the *Common Sense* of *Mankind*. Besides, how is it possible a *Man* should from a *Son of Wrath* become the *Adoptive Son of God*, and *Co-heir of Christ*, without any manner of *Change* made within him? How can a *Soul*, that is *hateful* to *God* by *Sin*, become *acceptable* to him by *Grace*, and yet remain *in statu quo*, without *Change* or *Alteration*? This is a perfect *Riddle*.

III. 'Tis true, the *Psalmist* says: *Blessed is the Man unto whom the Lord imputeth not Iniquity*, *Psal. xxxii. 2.* Because *Almighty God* imputes not to a *Man* the *Sins* he has *forgiven*. Therefore the same *Psalmist* says, *As far as the East is from the West, so far has he removed our Transgressions from us*, *Psal. ciii. 12.* It follows then, that there is a *Change* made in the *Soul*, because the *Sin* she was guilty of, is *removed* from her. She is *defiled*, as long as her *Sins* remain *unpardon'd*: But as soon as they are *pardon'd*, she is *adorn'd* with *Grace*; and *Justice* or *Righteousness*

enters into their Place. And does not this make an inward Change?

IV. 'Tis true again, the *Psalmist* pronounces him blessed, *whose Sins are cover'd*, *Pfal. xxxii. 1.* But how are they *cover'd*? He explains himself in the same Verse, *Blessed is he whose Transgression is forgiven.* For *Sins* are the *Wounds* of our *Souls*, and *God's Pardon* is their *Cure*; but no *Wound* is *Cured* by being only *cover'd*. Therefore when our *Sins* are *cured* or *pardon'd*, there is a *Change* made in our *Souls*; and it is made by the *Infusion* of *sanctifying Grace*.

V. Hence the *Psalmist* says, *Create in me a clean Heart, O God, and renew a right Spirit within me, Psal. l. 10.* And *Almighty God* speaks thus by the *Mouth* of *Ezekiel*, *xxxvi. 26.* *A new Heart also will I give you, and a new Spirit will I put within you:* Which *St. Paul* calls a *new Creature*, *Gal. vi. 17.* And he tells us, *Rom. v. 5.* *That the Love of God is shed abroad within our Hearts by the Holy Ghost, which is given unto us.* 'Tis therefore plain, that the *Righteousness* which renders us acceptable to *God*, is truly *within us*, and not a meer *external Imputation* of the *Righteousness* of *Christ*.

§ IX.

Of Assurance.

The Twenty Second pretended Error of Papists is their denying the Doctrine of Assurance, p. 21. Then he puts the two following Questions, with their Answers. *Q. What say the Papists of it? A. That a Believer's Assurance of the Pardon of his Sins, is a vain ungodly Confidence. Q. What is the Protestant's Belief in this Matter? A. That it is not only our Privilege, that we may; but our Duty to labour after Assurance that our Sins are pardon'd. p. 21.*

A N S W E R.

I. **T**His too, I suppose, is at present only a Question about *Words*, and may be safely dropt. The *Authors* indeed of the *Reformation* pretended that Christians, without a peculiar *Revelation* from God, may have an absolute and infallible *Assurance*, that all their past Sins are forgiven them: But now this Doctrine is pretty

N 3

much

much laid aside, as the Fruit of a damnable *Presumption*, the Height of *Enthusiasm*, and a meer *spiritual Madness*. If *Job*, *David*, and *St. Paul* had that *Assurance*, they had it by *Revelation*: Which therefore can be no *Precedent* to draw a Consequence from, in Reference to the ordinary Rank of *Christians*. Nay *St. Paul* exhorts all to *work out their Salvation in Fear and Trembling*, *Phil. ii. 12*. He does not mean an *anxious Fear*, which as *St. John* says, is expell'd by perfect *Charity*, but that *Fear* which the *Psalmist* calls the *Beginning or Foundation of true Wisdom*, *Psal. cxi. 10*. as being the Source of *Watchfulness*, and the strongest Guard against *Sin*. In Effect, I take it to be the best Security of every *Christian* to keep his Soul so balanced between *Hope* and *Fear*, that neither too great a Confidence may swell him with *Presumption*, nor an excessive Fear cast him into *Dejection* or *Despair*.

II. However, if the *Catechist* means no more, than that it is the Duty of every *Christian* to use all Diligence to secure his *eternal Salvation* by a lively Faith, and the Practice of good Works, I know none he has to oppose him but *Libertines* and *Atheists*. For this is the very Doctrine of *St. Peter* in the following Text, *Give Diligence to make your Calling and Election sure; for if ye do these Things, ye shall never fall*, 2 *Pet. i. 10*. And the other Texts the *Catechist* has quoted, prove no more. Again, they who, according to *St. Peter's* Advice, labour with all Diligence to make
their

Sect. IX. Of Assurance.

183

their Calling and Election sure, are not absolutely assured by Faith that *their Calling and Election is sure*: For if they were, they need not labour to *make it sure*. And since we are bound to use this Diligence during the whole Course of our Lives; it follows, that we never can have an *absolute and infallible Certainty* of our Salvation as long as we live. And the safest Way on our Part to *secure it*, is to submit humbly to the Condition of our mortal State; which is not a State of *Security*, but a continual *Warfare or Combat*, in which the Success is always *Conditional*, and mix'd on our Side with some Degree of *Uncertainty*.

S. X.

Of Celibacy, or the single Life of Priests.

The Twenty third pretended Error of Papists is, *Their forbidding Priests to marry.* Then he puts this Question, *What do Papists say to Marriage it self?* To which he Answers: *They do not forbid all Marriage, but speak disgracefully, and contemptuously of it.* p. 19.

A N S W E R.

TIS not true that we speak contemptuously of it. For we believe *Marriage* to be a *Sacrament*: And it is not our Practice to speak contemptuously of any *Sacrament* whatsoever. But first we *peak*, with Contempt of the Marriage of *sal'n Priests*, because we believe their pretended *Marriage* to be real *Sacrilege* and *Adultery*. And so did the ancient Fathers *peak* of it, as I shall shew hereafter. 2ly. Though *Marriage* legally contracted be honourable in all,
we

we are sure that *Celibacy*, or a *single Life* is the perfecter State, if *St. Paul* has not deceiv'd us. For he writes thus to the *Corinthians*. I would (says he) that all Men were even as my self. But every one has his proper Gift of God; one after this Manner, and another after that: I say therefore to the *Unmarried and Widows*, it is good for them if they abide even as I, 1 Cor. vii. 7, 8. And again, He that is *unmarried* (says the *Apostle*) careth for the Things that belong to the Lord, how he may please the Lord; but he that is *married* careth for the Things that are of this World, how he may please his Wife, 1 Cor. vii. 32, 33. Whence he concludes v. 38. So then he that giveth his Daughter in Marriage, does well; but he that giveth her not, does better.

'Twas this induced the *Catholick Church* in ancient Times, particularly in the Fourth and Fifth Century, to lay a Restraint upon the Marriage of Persons engaged in *Holy Orders*. And she was directed to it by the very Example of the *Apostles*, of whom *St. Jerom* writes thus: The *Apostles* (says he) either were *Virgins*; or they, who were married had no Commerce with their Wives. He goes on thus: *Bishops, Priests, and Deacons*, are either chosen *Virgins*, or *Widowers*; or at least abstain from their Wives, after Priesthood, as long as they live, Epist. 50. *St. Epiphanius* writes in the following Manner. He that lives as a Husband with his Wife, tho' he never was twice married, is not admitted by the Church to the Order of a *Deacon, Priest, Bishop, or even Sub-deacon*. But only he, who either breaks off all Commerce with his Wife, or is deprived of her by Death. Her. 59.

What

What Authentick Witnesses are these of this *ancient Discipline* of the Church! But though they had been silent, the *Canons* themselves, and Decrees of *Councils*, held even before the great *Council of Nice*, would suffice to proclaim its Antiquity. That of *Elvire* under the great *Osius*, An. 300, forbids Churchmen the Use of Marriage, under pain of being deposed, *Can. 33*. The Council held at *Neocesarea*, about the Year 315, under *Vitalis* Bishop of *Antioch*, forbids *Priests* to marry under the same Penalty, *Can. 1*. Nay, by a Statute of the Council of *Ancyra*, held under the same Prelate, even *Deacons* were put under the same Restraint, unless they enter'd their *Protest* against it before their Ordination: And therefore were supposed to be dispensed with by their Bishop.

In the Fifth Age, 'tis manifest from the Council of *Chalcedon*, *Can. 14*. that in some Provinces, even those who had receiv'd the lesser Orders, as *Readers*, were not allow'd to marry. And I stand positively upon it, that there is no Example in Antiquity of any one *Bishop* or *Priest*, that ever was permitted by the Church to marry, after he had received the Order of *Priesthood*.

The same is to be said of all those, whether *Men* or *Women*, who had consecrated themselves to God by *solemn Vows*. In so much, that as many as returned to the World, or pretended to engage themselves in the Bonds of Wedlock after the making of such Vows, were in all Antiquity lookt upon as *Apostates* from the Faith, and worse than *Adulterers*. I stick not to affirm,
(says

Sect. X. *the single Life of Priests.* 187

(says St. *Austin*) that the Breach of a Religious Vow is worse than Adultery. L. de bono Viduitatis C. 11. And St. *Chrysostom* speaks the same Language in his Epistle to *Theodorus* a fallen Monk. Marriage (says this Father) is a Just and Lawful Thing, I grant it. Marriage is honourable in all, and the Bed undefiled. But now, it is not a Thing in your Power. For being once join'd to your heavenly Spouse, to leave him, and fall into the Embraces of a Wife, is Adultery. Give it a Thousand Times, if you please, the Name of Marriage, I say it is as much worse than Adultery, as God is better and greater than Womankind. Nay St. Paul himself says of Widows consecrated to God, that when they have begun to wax wanton against Christ, they will marry, having Damnation, because they have cast off their first Faith, 1 Tim. v. 11, 12. The Reason whereof is plain, because the Observance of Vows freely made to God, are strictly commanded by God himself in the following Words. When thou shalt vow a Vow unto the Lord thy God, thou shalt not slack to pay it—That which is gone out of thy Lips, thou shalt keep and perform, Deut. xxiii. 21, 23.

I shall add but one Thing more, viz. That the single Life of Bishops and Priests is a Matter of Ecclesiastical Government or Discipline only. Whence I infer, 1. That the Church had always Authority to make it a Law; especially in Regard of those, that offer themselves freely * to Holy

* Churchmen have for many Ages offer'd themselves freely to receive Holy Orders. But in the first Ages of Christianity it frequently happen'd, that good

Holy Orders. How many private Persons are there, that will not take Servants into their Families, but upon Condition, that they shall keep *unmarried* as long as they continue in their Service?

good Men were call'd to this State against their Will, and sometimes with almost downright Violence. Which was the Case of St. Jerom's Brother *Paulinianus*, of *Pinianus*, St. *Macedonius*, St. *German*, St. *Paulinus*; and many others. So that *Du Pin* gives us this Character of the Clergy in the Three first Centuries, That they were Ordain'd against their Will. And, if what *Socrates* writes of *Paphnutius* be true, this might very well be the Reason, why the Council of *Nice* would not oblige all those, who were married before their Entrance into *Holy Orders*, to live separate from the Use of Marriage; but was content with what *Paphnutius* propos'd, That such as came Unmarried into the Clergy, should always remain single, according to the ancient Canons of the Church, *Socr. L. I. Hist. C. 8.* However, it is certain, that in *Africa*, and many other Parts of the *Catholick Church*, even those married Men who were forced, by the Importunity of the People, to *H. Orders*, liv'd separate from the Use of Marriage. Many (says St. *Augustin*) to be made Bishops are held against their Will; are dragg'd; are imprison'd, are beset with Guards; They undergo all this, till they consent to that which the Apostle calls a good Work, *Epist. 204. ad Donatum § 2.* And, speaking of Husbands, who having put away their Wives, said they could not live Chaste, unless they married others; We are wont, says he, to put them in mind of the Charity of the Clergy, who being commonly forced against their Will to undergo the same Burden, yet bear it, by the Grace of God, constantly to the End, *L. 2. de Adult. Conjug. Cap. ult.* What would lascivious Reformers have thought of this Discipline, if it had continued in the Church till their Times?

II. re
eir
all
eir
e?
—
eir
io-
ro-
Ser-
Du
ree
beir
be
he
ho
Or-
ge;
bat
re-
ch,
nat
lick
ed,
ers,
ny
beir
ds;
the
2.
way
els
put
om-
len,
L.
(ci-
fit

SECT. X. *the single Life of Priests.* 189

Service? And shall not the *Church of Christ* be allow'd to make her Conditions with those of her Children who desire to enter into her *Service* by presenting themselves voluntarily to *holy Orders*? 'Tis very hard she should not. Those therefore, who are not disposed to perform the Conditions, upon which they are admitted, ought not to engage themselves.

I infer 2. that as the *Church* had Authority to make such a *Law* in the *primitive Times*, so had she the same Authority in *After-ages* to continue or enforce it. For I see no Reason why the *Church of Christ* should lose any Part of her *Legislative Power* by Time or Age. Whence

I infer 3. that the Proceeding of the *first Reformers* was most unwarrantable, in assuming a Power to license the *Violation* of a *superior Law*, which (besides that it only obliges the Parties concern'd to a Perfection suitable to their Character) had been recommended by the very *Example* of the *Apostles*, as I have proved from St. *Jerom*; had been consecrated by the Practice of *Antiquity*, and enjoin'd by the *Decrees* of innumerable *Councils*: And, what was still more Scandalous, to countenance the *Breach* of the most sacred and *solemn Vows* made to God himself. Such was the Conscience, and religious Piety, from which the *Reformation* sprung!

The Catechist's Objections answer'd.

Let us now see what the *Catechist* alledges against this Part of our *Discipline*, which appears to

to be so Just and Honourable in all Respects. He attacks it with his usual Heat. For having put this Question. *What do Protestants say in this Matter?* He answers it thus. They say, *that the Popish Doctrine forbidding to Marry is Devilish and Wicked Doctrine.* It seems then St. Paul taught *Devilish and wicked Doctrine*, when he preach'd Hell and Damnation against *Widows*, that Married after they had consecrated themselves to God. The Council of *Chalcedon* (not to mention what *Socrates* tells us of the Council of *Nice*, and of the more ancient Canons) is received by the Protestant or Parliamentary Church of England, 1 *Eliz.* 1. But, if the *Catechist* argues right, it taught *most Wicked and Devilish Doctrine.* For it declared Can. 15, that *if a Deaconess married after she had been some Time in the Service of the Church, both SHE AND HER HUSBAND SHOULD BE EXCOMMUNICATED.* And Can. 16, that *IT IS NOT LAWFUL FOR MONK'S OR VIRGINS WHO ARE DEVOTED TO GOD TO MARRY, and that they who do so shall be EXCOMMUNICATED.*

But notwithstanding the fiery Zeal of our *Catechist*, I hope not only St. Paul, but even the great Council, I have spoken of, will find Credit enough in the World to be acquitted from *Diabolical Doctrine*, and so the Church of Rome may make a Shift to shelter her self under their Authority. But what then does St. Paul mean, when he reckons *Forbidding to marry* among the *Doctrines of Devils*, 1 Tim. iv. 3.

To this, Dr. *Hammond*, Paraphr. p. 734, will answer for me, "that he means forbid-
ding

Sect. X. the single Life of Priests. 197

"ding Marriage, as a Thing unlawful in it
"self, as the *Gnosticks* began to do in *St. Paul's*
"Time." and as the Disciples of *Saturninus*,
Marcion, *Tatian*, *Manicheus*, and other Here-
ticks did in the first and second Age after the
Apostles. * For if he meant what the *Cate-
chist*

* The Disciples of *Simon Magnus*, and almost all
the Hereticks of the first and second Century call'd
themselves *Gnosticks*, that is, Men of perfect Know-
ledge. *St. Paul* styles them Men of Science falsely so
call'd, 1 Tim. vi. 20. And (because he wrote
against them) they rejected his Epistles to *Timothy*,
as *St. Clement of Alexandria* remarks L. 2. Strom.
p. 383. *St. John* writes against them 1 Jo. ii. 18,
19. So does *St. Jude*, according to *St. Epiphanius*,
Her. 26. §. 11. And probably *St. Peter* in his 2d
Epistle.

Saturninus and his Followers say that Marriage and
Generation is from the Devil. says *St. Irenæus* L. 1. C.
22. The same is affirm'd by *Theodoret*, L. 1. de
Her. C. 3. and by *St. Epiphanius* Her. 23.

Marcion's God rejects Marriage as an Evil Thing, and
the Business of Uncleanness, says *Tertullian* L. 1. con.
Mar. C. 29.

Tatian, Chief of the Hereticks call'd *Encratites*, makes
all Generation Unclean, says *St. Jerom* in Cap. 6. ad
Gal. v. 8, *St. Clement of Alexandria* testifies the
same L. 3. Strom. p. 465. So does *St. Irenæus*
L. 1. C. 31. *Tatian*, says he, like *Marcion* and *Sa-
turninus*, pronounces Marriage to be Fornication.

The *Manichees*, says *St. Augustin*, condemn Marri-
age, and say that the Devil join'd the Male and Female,
Her. 46. & L. 19. con. Faust. C. 29.

The same Saint tells the *Manichees*, You say that all
Flesh, is an unlawful Food, L. 16. con. Faust. C. 9.
and

chist pretends, he would both condemn himself, and it would follow that forbidding to Marry within the *prohibited Degrees* of Consanguinity, would also be the *Doctrine of Devils*: And so the *Church of England* would be guilty of teaching *Devilish* and *wicked Doctrine*, as well as the *Church of Rome*.

This answers the last of *Seven Texts* produced against us by the *Catechist*. Let us then see, whether the other Six be any more to the Purpose. I shall answer them in the same Order as they are set down in the *Catechism*.

The first is, *All Men CANNOT receive this Saying, save those, to whom it is given, Math. xix. 11.* I answer, this Text is wrong translated. For let but any Man of Learning consult the *Greek*, and he will be convinced it ought to be translated thus, *All Men DO NOT receive this Saying*. But there is a large Difference between *not doing* a Thing, and *not being able* to do it.

The 2d is: *To avoid Fornication let every Man have his own Wife, 1 Cor. vii. 2.* Well, what then! Will the *Catechist* infer from thence, that Marri-

and that *Wine is the Gall of the Devil* Her. 46. Et L. de Mor. Manich. C. 16. §. 44.

And in another place, *Tatian's Disciples*, says he, hold that *Marriage is Unlawful*, and abominate the Eating of any sort of *Flesh*, Her. 25. In the same manner *Theodoret*. *Tatian*, says he, learned from *Saturninus* and *Marcion*, to detest *Marriage*, *Flesh-meat*, and *Wine*. For all these *Hereticks* supposed, that neither other *Creatures*, nor humane *Bodies*, were made by the *Divine Goodness*.

Marriage is the only Means to avoid *Fornication*? If he does, St. Paul who had no *Wife*, yet was no *Fornicator*, will rise in Judgment against him for abusing the Sense of his sacred Words. Nay, he will draw upon himself the just Indignation of numberless *Widows* and *Widowers*, *Maids*, and *Batchelors* in *Great Britain*, who will tell him they can live free from *Fornication* without engaging themselves in the Bonds of *Wedlock*. If therefore *God's Grace* be not wanting to Thousands among the *Laitie*, who live *Single* to their very Deaths, we cannot doubt but it flows more plentifully on those, who embrace the *single State*, out of a pure zeal to devote themselves entirely to his Service. Whence it is plain, St. Paul's Words imply no *general Precept*, but only an *Advice* to those, who being under no Engagements, are at full Liberty to Marry if they please, and find perhaps by Experience, that Marriage is the best Security against their natural Weakness.

But does not St. Paul say, *it is better to Marry than to burn*? He does so. But he does not say that *Marriage* is the only Remedy against *Burning*. Let us suppose a married Man so unhappy as to hate his own Wife, and at the same Time burn for the Wife of his Neighbour (I fear the Case is not impossible) must he marry her? No surely. What then must he do? I believe St. Paul would advise him to have Recourse to the Remedies himself made Use of against the *Buffets of Satan*; that is, to *Prayer* and *Mortification*. 'Tis therefore plain, that there are other Remedies, besides that of *Marriage*, provided by Almighty God against the *Burning* of

O

Con-

Concupiscence : And these are the Remedies, which Persons engaged in *Holy Orders* and *Religious Vows* make use of, when they find themselves assaulted by unlawful Desires. So that we may reasonably hope, Matters are not so bad as the *Catechist* represents them, when he tells us, that forbidding to marry *leads to much Lewdness and Villany, as Fornication, Adultery, Incest, &c.* Nay if it does, St. Paul was highly to blame, when he debar'd Widows devoted to God the Liberty of it.

Histhird Text is : *Have we not Power to lead about a Sister, a WIFE, as well as other Apostles, and as the Brethren of the Lord and Cephas,* 1 Cor. ix. 5, Here again the sacred Word of God is put to the Torture, to force it to speak the Language of Flesh and Blood. For 1. How could St. Paul, who had no *Wife*, have the Power to lead one about ? 2. How is it probable, the *Apostles* should lead their *Wives* about, since St. *Jerom* assures us positively, that they, who were married, lived separated from the Use of Wedlock ? But 3ly, the whole Context shews that St. Paul speaks not of a *Wife*, but of a *Woman* or *Diaconissa* to attend him in his Travels, and provide Necessaries for him, probably out of her own Subsistence.

This, I say, is prov'd by the Context. For the whole Drift of the Chapter whence it is taken (as appears from the *Title* prefix'd to it in the *Protestant Bible*) is to shew that *MINISTERS OF THE GOSPEL MUST LIVE BY THE GOSPEL* : *Am I not* (says St. Paul) *an Apostle ? Are not you my Work in the Lord ?* v. 1 *Have we not Power to eat and drink,* v. 4 ? Then
fol-

Sect. X. *the single Life of Priests.* 195

follows the Text in Question, which truly translated is this: *Have we not Power to lead about a Sister a WOMAN as well as the other Apostles, and the Brethren of the Lord and Cephas, v. 5?* And he goes on thus: *Who goeth to Warfare any Time at his own Charges? Who planteth a Vineyard and eateth not of the Fruit? Or who feedeth a Flock, and eateth not of the Milk of the Flock, v. 6. &c.*

But must not the *Apostles* have stood in need of more than was necessary for their own *Subsistence*, if St. Paul spoke of the *Wives* of his *Fellow-Apostles*, who were in no Condition to maintain their *Husband's*, but rather to be maintain'd by them? So that their Company would have been an *Additional Charge* to them instead of a *Help*; especially if they lived together as *Husbands* and *Wives*, and an encrease of Children were continually coming upon them. 'Tis therefore plain, the *Protestant Translators* have used Violence to the *aforsaid Text*, and made St. Paul speak Things he never thought of, to render him favourable to the *first Reformers*, and encourage others to follow their *Religious Example*.

The 4th and 5th Text quoted by the *Catechist* have the same Tendency, and are as follows. *A Bishop must be blameless, the Husband of one Wife, 1 Tim. iii. 7, having faithful Children; Tit. i. 6.* I doubt not but the *Catechist* thinks this a clear Text against us. And so it will be if he can infer from it, that a *Bishop* must be a *married Man* according to St. Paul's Rule. But if that be his meaning, why did he not follow his own Rule? For 'tis very certain St. Paul was a *Bishop*, and 'tis no less certain he never

was married. The true Meaning therefore of his Words is, that a Man was not fit to be promoted to *Episcopacy*, who had been married oftner than once. So that the Force of St. *Paul's* Rule is not in the Word *Wife*, but in the Word *One*.

But does it not follow at least, that St. *Paul* allow'd *Bishops* to Marry once? I answer, it follows, that a Man who was, or had been *once married*, might be made a *Bishop*. But it does not follow, that *Bishops* were allow'd to Marry after their Consecration. And the Reason of St. *Paul's* Rule in the Choice of Persons to be promoted to *holy Orders* was, because in his Time Virginity was so rare both among *Jews* and *Gentiles*, that if neither *married Men* nor *Widowers* had been chosen, the Church would have been destitute of necessary Pastors: Yet even then he would not have those taken to the *Altar*, who had been *married twice*, and thereby appear'd to have stronger Ties to the Earth, than was suitable to so holy an Employment.

His 6th Text is: *Marriage is honourable in all, and the Bed undefiled*, Heb. iii. 4. I answer, *Marriage is honourable in all*: But *Sacrilege* and *Adultery* are not very honourable Things. The pretended Marriage of *Theodore the Monk* appear'd not at all honourable to St. *Chrysostom*, who told him it was worse than *Adultery*. Nor was the Marriage of *Widows*, that began to wax *Wanton against Christ*, Honourable in the Judgment of St. *Paul*. And *Luther's* Marriage with a *Nun* was Scandalous to the highest Degree, I might say in the Judgment of *Melancthon*; who was much Scandalized at it.

But

Sect. X. *the single Life of Priests.* 197

But do I then infer that the *Protestant Clergy* live in continual *Adultery*? No. For I am as fully persuaded that their *Marriage* is *valid*, as that their *Ordination* is *null*.

However I cannot have the same Opinion of the *Marriages* of the *first Reformers*: For many of them had been *validly* ordain'd in the *Catholic Church*, and by their *Orders* were tied to her *Laws* and *Discipline*. Some of them had over and above made *Solemn Vows* of perpetual *Chastity*; And, I presume, *Vows* made to *God* are not *Cobwebs* to be broke through at *Pleasure*. I am not however surpris'd, that *Protestants*, tho' now free from such *Engagements*, should still stand up for the *Marriage*, both of *Religious* and *Priests*, by Reason of the signal *Service* it did to their *Church* in its *Infancy*. For the *Reformation* was clench'd by it, and the *Price* of its full *Establishment* were *Thousands* of *Sacrileges*, and *broken Vows*.

Priests and *Nuns*, whose *Example* was like to have an *Influence* on many of both *Sexes*, were too considerable a *Part* of the *Church* to be neglected or overlook'd in a *general Reform*; and *Liberty* was not only the most proper *Bait* to be set before them, but the best *Reason* in the *World* to convince them, that a *Reformation* was necessary. But lest *Time* and *Age* and the troublesome *After-qualms* of *Conscience* should suggest dangerous *Thoughts* of *Returning* to their ancient *Mother-Church*, the best *Expedient* to keep them stanch to the *Cause* was to hamper them fast in the *Noose* of *Wedlock*. Here then the *Pulpits* were employ'd to preach down the *Obligation* of *Religious Vows*. *Scriptural*

O 3

ral Texts were taught to speak a Language agreeable to the Desires of *Flesh* and *Blood*. *Nunneries* were set open, and *Priests* allow'd to exchange their *Breviaries* for more diverting Company. Nay, to their great Comfort and Edification, *Martin Luther*, with his Religious Bride *Kate Boren*, had already set the Example, and it was too Charming not to be follow'd by many, who would have thought a meer Change of Religion a very dull and insipid Thing, to be damn'd for, if there had been nothing to be got by it in this World.

Thus fallen *Priests* and *Nuns* became the *Nursing Fathers* and *Mothers* of the *Reform'd Churches*, and the new Gospel was propagated, like Mankind after the fall of *Adam*, not by a *Spiritual*, but *carnal Generation*. Not that all flock'd in to become Votaries to *Venus* : for great Numbers abhorr'd the Thing, and chose to be Beggars abroad, and to fly for Sanctuary to foreign Monasteries rather than defile their Souls, and dishonour their sacred Character with Practices unheard of before, tho' then varnish'd over with the plausible Name of *Marriage*. But let that be as it will, 'tis plain the *Reformation* was built upon the *Ruins* of *broken Vows* ; and would have gone on but very slowly, if that untoward Block of *Celibacy* had not been removed out of its way.

Let us now consider the *Catechist's* concluding *Questions* and *Answers*, which cannot but give a great deal of Edification.

§. XI.

*The concluding Questions and
Answers briestly remark'd
upon.*

THE Catechist having now finish'd his Confutation of Popery with such good success, that any ordinary Capacity may be able (as he assures us in his Title-page) to defend the Protestant Religion against the most cunning Jesuit or Popish-Priest, concludes his Catechism with a few supernumerary Questions and Answers. The first whereof is as follows.

Q. Are there no more Errors of the Papists?

A. Yes many. But these are sufficient to make Protestants abhor their Church and Doctrine.

Here again the Catechist owns frankly, that there needed no more to make Protestants abhor the Church of Rome and her Doctrine. And what then could he desire more? Is not this a plain Declaration, that it was not his Zeal for the Protestant Cause, which stood no farther in need of his Pen, but the Superabundance of his Hatred to our Persons, that prompted him to add

200 *The concluding Questions &c. Part III.*
the scurrilous Piece in the End ; as likewise the following *Questions* and *Answers*, which have no manner of Connection with the Subject of his *Catechism*.

Q. Do not popish Priests, Jesuits, and others, that dye for Treasons and Murders, dye like Christians ?

A. No. True Christians at their Death will give Glory to God.

Q. Do they not give Glory to God ?

A. No. If they did, they would confess their just Deserts that bring them to that Punishment.

Q. Why do they not confess their Treasons, Murders, &c. when they come to dye for them ?

A. Because their Church forbids them to confess to Protestants, whom they call Hereticks.

Q. How does that appear ?

A. In that they receive their Absolution upon Condition, that they dye concealing the Crime, for which they dye.

Q. Upon what Principle do they proceed in this ?

A. Upon this Principle, Namely, that no Man owes his Enemy Truth.

Q. Why so ?

A. Because then he owes what may be a means for his Preservation.

Q. What Use do they make of this Principle ?

A. That Protestants being Adversaries to the Church of Rome, her Sons owe them nothing but Ruin and Destruction ; and the vilest means they can use for that End are Meritorious and Glorious.

P. 27.

These

I. Sect. XI. *The concluding Questions &c.* 201

These are, the *concluding Questions and Answers* of the Author's *Catechism*; which serve likewise for an Introduction to that unparallel'd Piece of *Unchristian Slander*, whereof I have spoken in the *Preface*, and where the vile Calumny contain'd in the last *Question and Answer* is likewise sufficiently confuted. I shall only add one unquestionable Proof of the Falshood of it. The unfortunate King *Charles I.* was certainly a zealous *Protestant*: Yet the whole *Roman Catholick Nobility and Gentry* ventured their Lives and Fortunes in his Service. And tho' the signal Services they had done him were soon after forgot by his *Protestant Successor*, they were always so eminent for their Loyalty to him, that a facetious Gentleman at Court took one Day the Liberty to tell King *Charles II.* that the *Papists were the best Cattle he had: For tho' he had sold them thrice, he had them still on his Hands.* Nay soon after the King's Restoration 'twas to the pure Zeal of the *Catholick Lords* for his Majesty, that the *Protestant Bishops* ow'd in a great Measure their being restored to the *House of Lords*. For there was not a *Catholick Lord* but gave his Vote for them. And they had no other Motive to induce them to it, than the Prospect of strengthening the King's Interest in that honourable Assembly, by the Addition of 26 sure Friends to the *Crown*; as they doubted not but they would always be. So notoriously false is what the *Catechist* affirms: viz. that *Protestants being Enemies to the Church of Rome, her Sons owe them nothing but Ruin and Destruction.* And as this is the whole Foundation of his malicious Answers to the
other

102 *The concluding Questions, &c. Part III.*

other six Questions, 'tis plain they are as false as the Principle on which they are grounded. 'Tis false, (I say) that *Roman Catholick Criminals receive Absolution, upon Condition that they deny or conceal the real Crime for which they dye.* 'Tis likewise false, that it is a Principle of our Religion, *That no Man owes Truth to his Enemy.* On the contrary, we are expressly taught, that *Faith, Justice, Truth, and Honesty, are Duties we owe to all Mankind.*

Ay, but *our Church forbids us to Confess to Protestants, whom we call Hereticks.* What! would the *Catechist* have the *Roman Catholicks*, that are executed, confess their Sins to the *Ordinary* of *Newgate*, to have them cry'd about *London-Streets*, as soon as the Breath is out of their Bodies! I frankly own, they make it a Matter of Conscience, not to die in the Communion of *Paul Lorrain*, and have so mean an Opinion both of his *Absolution* and *Secrecy*, that they will never trust to either.

However, the *Catechist* will needs have it, that *Jesuits, Priests*, and others among us, that are executed for *Treasons, Murders, &c.* die not like Christians. *Because* (says he) *they do not confess their just Deserts, that bring them to that Punishment.* Well! I bless God, I never yet heard of any one *Priest* or *Jesuit* executed for *Felony* or *Murder* in *Great Britain*, as the Author's Words plainly insinuate. And so that Part of his Charge is as trifling, as it is malicious. And as to those among the *Catholick Laity*, who come

to

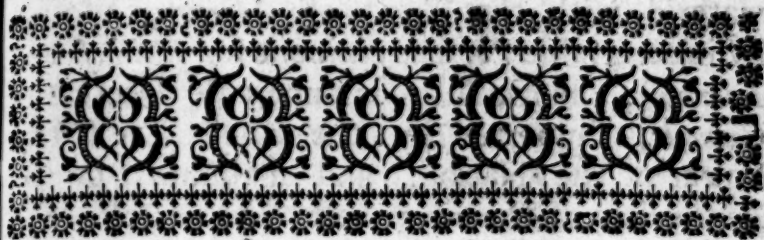
SECT. XI. *The concluding Questions. &c.* 202

to that Misfortune, tho' they seldom care for making Speeches at the Place of Execution, I never heard of any one, that denied the Fact, for which he was justly condemn'd. Nor is it lawful to do it upon any Pretence whatsoever: Nay, I am sure there is not a *Priest* in *England* or elsewhere, that would give Absolution to a Criminal, who should offer to deny with his dying Breath the *Felony* or *Murder* he had really committed.

But as to the Crime of *Treason*, the *Catechist* either means those *Jesuits* and *Priests* who have been executed by the *Sanguinary Laws* of *Queen Elizabeth*, meerly for performing their Priestly Functions (an Account whereof may be seen in *Stow*) and this Sort of *Treason* they never were ashamed to own: Or he means those *Jesuits* and *Laymen*, who suffer'd in *Oate's Plot*; and if these were the Persons that dyed not like *Christians*, because they disown'd the Fact for which they suffer'd, then the *primitive Martyrs*, who in the very first general Persecution under *Nero*, were put to Death for burning the City of *Rome* (as it was alledg'd against them) must also be accused of *not dying like Christians*, since they all unanimously disown'd the Fact. And the Case is so exactly parallel, that the *Catechist* must be lost to all Shame as well as Conscience, if, after the Nation has been so solemnly disabus'd in Reference to the *Sham-plot*, and the innocent Sufferers in it so fully clear'd, he persists to maintain that the *Papists* were any more guilty of Conspiring against *King Charles II.* than the *primitive*
Chri-

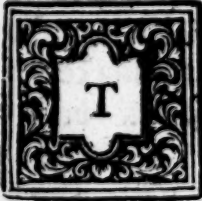
204 *The concluding Questions, &c. Part III.*
Christians were of Burning Rome. But if the *Catechist* speaks of Execution of a *later Date*, I shall only desire him to remember, that *Papists* were not the only Sufferers in those Occasions: For they dyed in very good *Protestant* Company: And I never heard any one say, but they dyed as much like good *Christians*, as their *Protestant* Fellow-Sufferers.





THE APPENDIX.

*Wherein it is chiefly proved,
that Popery is neither a
traiterous nor bloody Reli-
gion.*

- I.  *HE Roman Catholick Religion, as it differs from Protestancy, was in Possession of whole Christendom for many Ages before the pretended Reformation : And at this very Time is profess'd by the most learned, and flourishing Kingdoms of Europe. It was brought into England above Eleven hundred Years ago, where it flourish'd without any Change for the space of Nine hundred Years together ;*
and

and in that Tract of Time has frequently been water'd with the Blood of *Martyrs*, adorn'd by innumerable Persons eminent for *Holiness* and *Learning*, confirm'd by innumerable Decrees of *Councils*, supported by the whole Legislative Power of the Nation, and maintain'd by the Authority of the very best, the wisest, and most glorious Kings that *England* ever produced.

II. Now suppose a Man should have the boldness to assert, that for so many Ages together all the *British Kings* and *Bishops*, together with their *Councils*, *Universities*, and *Parliaments*, were either *Fools* or *Atheists*, would not every Man of Sense and Modesty cry out Shame upon him? Yet our *Catechist* has ventur'd to do no less than this, when in the Fury of his Zeal against *Popery*, he bestow'd upon it the Seven outrageous Titles of a *superstitious*, *idolatrous*, *damnable*, *bloody*, *traiterous*, *blind*, and *blasphemous Religion*: Which in Effect is charging all the formention'd honourable Professors of it with downright *Folly* or *Atheism*: Since it is manifest, that if this infamous Character be really due to the *Roman Catholick Religion*, a Man must be either a *Fool* or *Atheist* to make open Profession of it. Let the *Catechist* answer it as he can.

III. But why do I here trouble my self with repeating this scurrilous Piece of Slander, which doubtless must in the Judgment of all sober Men, discredit the Author himself much more than those it strikes at? My Answer is, That
the

the Occasion of my repeating it here, is the Author's repeating it in the *Appendix* of his *Catechism*, where he pretends to prove the whole Charge in *Seven* distinct *Paragraphs*, answerable to the *Seven Titles*, he has bestowed upon us: Two of which I intend to take here chiefly under Examination: For the greatest Part of the rest is already answer'd in the preceding Tracts.

The 6th and 7th *Paragraphs* under the Two Heads of *Popery* being a *Blind* and *Blasphemous* Religion are so exorbitantly *scurrilous* and *abusive*, that they look more like the Ravings of a Person in a raging Fit of Madness, than Invektive, compos'd by a Man in his Senses. In the latter of the Two *St. Gregory the Great* is represented by him as a *Blasphemer*. I thank him however, for allowing that great *Saint*, and *Doctor* of the *Church* to have been a *Papist*, and I am in no Pain for his Letter to the Emperor *Phocas*. After that, he charges several of our approved *Divines*, with teaching, that *Jesus Christ* was capable of *Vice* and *Folly*; and accuses our *whole Church* of Attributing all the *Prerogatives* of the *Divine Nature* to the *Blessed Virgin* and the *Pope*: Both which are detestable Calumnies. Then he proceeds to compare us with *Jews*, *Turks*, *Heathens*, and those of *Calicut* who adore the *Devil*; nay, he gives their Principles the Preference to those of *Papists*; and concludes with this noble *Epiphonema*, *SUCH IS THEIR BLASPHEMY!* I leave *Protestants* themselves to make what Judgment they think fitting of such an unchristian Writer.

IV. But

IV. But in the 6th Paragraph upon the *Blindness* of *Popery*, there is a Piece of such an extraordinary Size of Slander, that I cannot but record it here to the everlasting Honour of the Author. *Popery*, (says he) is a *blind Religion*, which leaves the *Papists* no Sense, nor Notice of many Sins: No Conscience of the most: No Fear of any: No not of the worst; such as themselves call deadly Crimes: Nay it gives as much Security to such Wickedness, as the Heart that has sold it self to it, can wish for, p. 36. 37. Was there ever any Thing so extravagant! Truly there is but one Thing can be alledg'd to excuse it, viz. that the Author was not *compos mentis* when he wrote it.

V. What follows has something in it very childishly ridiculous, viz. That as a certain General first blinded his Men, and then led them into the Enemies Quarters, just so do our Priests. And all the Answer that can be had from the common Sort amongst us is this. Namely, they believe as the Priest bids them, and if he deceives them, **THE DEVIL TAKE HIM**, p. 37. I heartily exhort the Catechist to remember, that the Devil is the Father of Lies: And will certainly challenge those as his due, who shew themselves to be his true Children by following such an infamous Practice.

I come now to the Two remaining Articles of Impeachment against *Popery*, viz its being a *traiterous* and *bloody Religion*. Which is so foul a Character in the Eyes of all Mankind, that I hope it will not be taken amiss, if I endeavour to wipe it off.

§. I.

Popery is not a traiterous Religion.

I. **F**irst then I observe, that if *Popery* were a *traiterous Religion*, it would have been morally impossible that so many *Kings* and *Nations* should ever have embrac'd it. Yet there is scarce a Nation in the known World, but has embrac'd it some Time or other, nay and continued in the Profession of it for many hundred Years together. At this very Time the *Emperor*, the *Kings of France, Spain, Portugal, and Poland*, besides numberless other *Sovereign Princes* of a lower Rank, are not only stanch *Papists* themselves, but extremely jealous of the least Change of Religion in their respective Dominions. And are all these so careless of their own true Interest, or so little concern'd for the safety of their *Crowns* and *Persons*, that if they found by Experience, that *Popery* is a *traiterous Religion*, destructive to Loyalty even by its Principles, and encouraging Subjects to rebel against their Princes, they would profess themselves the Protectors of it? This surely cannot be probable. 'Tis therefore manifest that *Roman*

Catholick Princes, who cannot be ignorant of the Principles of their own Religion, are fully satisfied, that *Popery* is not prejudicial to the *Prerogative* of Sovereigns; that *Canonical Obedience* to the *Pope*, is not inconsistent with the *strictest Allegiance* to Kings; that it neither teaches *Treason* nor *Rebellion* against *lawful Powers*; and that, by *Consequence*, it is not a *traiterous Religion*, as the *Catechist* is pleased to stile it.

II. In effect, there is not a *Catholick King* in *Europe*, but is as faithfully obey'd by his Subjects, as any *Protestant K.* whatsoever. Nay, even those little Princes in *Italy*, who border next upon the *Pope's* Dominions, would make no Difficulty to oppose him with open Force, if he should invade their *just Rights*, and they would be as well served by their Subjects in such a Cause, as any other. Which is a convincing Proof, that their *subjection* to the *Pope* in *Spirituals*, and their acknowledging his *Headship* or *Supremacy* over them in a meer *Spiritual Capacity*, is no Prejudice to their *Loyalty*, nor a Handle for *Treason* or *Rebellion* against their *lawful Sovereigns*.

III. But let us turn our Thoughts a little homewards, where, in the space of a little more than 150 Years since the Beginning of the *English Reformation*, we shall find more Blood spilt in *Rebellions*, on the *score of Religion*, by the Hands of such as stile themselves *Protestants*, than in the space of 900 Years before it. I say, on the *Score of Religion*; For all the Blood that was spilt in *Scotland*, for the dethroning of *Queen Mary of Scots*; and that large Effusion of it in *England*,

land, during the *Civil Wars*, had no other Pretence to colour it, than that of *Religion*: Otherwise King *Charles* (whose *Motto* was, *pro Religione & Patria*) would not be a *Protestant Martyr*; and it is well known, they were not *Papists*, but *dissenting Protestant Brethren* (as they are usually stiled) that brought him to the *Block*.

IV. I shall only add this Observation, That from the full Establishment of *Christianity*, that is, of *Popery* in *England*, till the *Norman Conquest*, which contains about 400 Years, there were the fewest *Rebellions* in it that ever were known. And yet the *Religion* call'd *Popery* never flourish'd more in this *Island*, than during those four Centuries, in which it produced the most glorious Race of Kings, that ever graced the *British Throne*. It was chiefly to the *Religious Generosity* of those Times, that *England* was indebted for the best Part of her richest Foundations, and those noble *Abbeys*, and other *Religious Houses*, which, till they fell a Prey to the *Luxury* and *Avarice* of an *Arbitrary Prince*, were not only a sure Refuge for all indigent Travellers, but a constant Relief for all the neighbouring Poor about them. Nay, 'tis to those very Times of *zealous Popery*, that *Protestants* are still indebted, not only for many of their most stately *Cathedrals*, yet standing, but particularly for both their famous Universities of *Cambridge* and *Oxford*, the one founded by *Sigibert*, the other by *Alfred*, two Kings of the *Saxon Race*. And is it not very strange, that if *Popery* were a *traiterous Religion*, a Nation Professing it should flourish most, and enjoy the greatest Tranquility in

P 2

those

those very Times, in which it was the most zealously addicted to it? This surely will appear morally impossible to any thinking Man: Because *Treachery* is the Source of *Wars* and *Confusion*; and these bring Misery and Desolation into a Country, where they prevail.

V. However, the *Catechist* will say perhaps, That tho' *Papists* may be loyal to Princes of their own Religion, they are bound by their Principles to seek the Destruction of *Protestants*. But this vile Calumny is already answer'd in the *Preface*, where I took Notice, that the *Dutch*, who are none of the least politick People in *Europe*, make no Difficulty to admit *Roman Catholicks* into their Troops, and employ them against any *Catholick* Prince, when the Service of the Commonwealth requires it. So well are they assured of their *Loyalty*, and that the very *Principles* of their Religion oblige them to it. Nay, may we not confidently say, that unless the *Prince of Orange* himself, whom all the World esteem'd a Wise and Politick Prince, had been fully convinced of this Truth, he would never have made such an impolitick Step, as to bring Six thousand *Papists* over with him to fight against a *Popish Prince*? What Pity therefore is it, that our *Catechist* was not of his Privy Council, to let him know that *Popery* is a traiterous Religion, and so dissuade him from trusting himself in the Hands of so considerable a Body of *Papists*, who would certainly betray him? For 'tis very certain, that not one either of his *Dutch* or *English* Counsellors, no not *Bishop Burnet* himself, that scourge of *Papists*, nor the *Earl of Shrewsbury*, who

who had been one himself, and came over with him, knew any Think of this important Secret.

§ II.

Of the Loyalty of the English Roman Catholicks during the Civil Wars.

I. **W**ELL, but are there no *Domestick* Instances of *Catholick Loyalty* to *Protestant Princes*? Yes surely. For we need but look back upon the Transactions in this Kingdom, when it was the Theater of a bloody Civil War, and we shall find such memorable Instances of it, that the *Catechist* must have a Forehead doubly plated with Brass to accuse us of having had a Hand in the Death of K. *Charles the First*; as he does in his pretended Proof of *Popery* being a *traiterous Religion*, pag. 36. Nay, he may as well accuse *Papists* of the Murder of *Julius Caesar*; and the one will be believed as much as the other by Men of Sense, and common Honesty.

II. But Protestant Historians have themselves taken sufficient Care to transmit to Posterity both the *Names* and *Religion* of the Authors of

that bloody Tragedy. In Effect, we need but have Recourse to common Sense to be convinced that they who took up Arms against the King, who seiz'd his Magazines and Towns, who charged him in the Field, and pursued him with Fire and Sword till they made him their *Prisoner*, were alone the *Parricides* that took away his Life: And nothing can be more ridiculously injurious, than to impute any Part of the Guilt of it to those who were ruin'd in their Fortunes, and lost their Lives in Defence of him.

III. I have a Catalogue by me of above 200 *Catholicks*, some Men of Quality, most Gentlemen of ancient Families, who died in the *Bed of Honour* for his *Majesty*, and seal'd their *Loyalty* with the last drop of their Blood: viz. 16 *Colonels*, 18 *Lieutenant Colonels*, 16 *Majors*, 72 *Captains*, 21 *Lieutenants* and *Cornets*; 43 *Voluntiers*; and 17 more, whereof there were 2 *Lords*, 11 *Knights*, and 4 *private Gentlemen*, whose Posts in the Army are not specified in the List. And if so many *Catholick Officers* lost their Lives, it cannot be doubted but the Number of those that escaped was much greater, as likewise that of common Soldiers in Proportion. Whereas the Challenge has been often made to *Protestants* to produce ten *Papists*, I may say two, who in all that Confusion of Civil Wars ever drew their Sword against the King.

IV. I shall produce the Testimony of some *Protestant Writers*, who are above all Exception. First, Dr. *Stanhope*, in his Book entitled, *The surest Establishment of the Royal Throne*, page 30. writes thus.

thus. *It is a Truth beyond all Question, that there were a great many noble, brave, and loyal Spirits of the Roman Persuasion, who did with the greatest Integrity, and without any other Design, than satisfying Conscience, adventure their Lives in the War for the King's Service. And that several, if not all of those, were Men of such Souls, that the greatest Temptation in the World could not have perverted, or made them desert the King in his greatest Miseries. How different is this from the Character the Catechist has given of us!*

V. 2dly, A Protestant Bishop (for he was the reputed Author of the Book) in his *State of Christianity in England*, p. 25, writes thus of us. *The English Papist (says he) for his Courage and Loyalty in the last War, deserves to be recorded in the Annals of Fame and History. And perhaps this may not be unworthy of Notice, that whensoever the Usurper, or any of his Instruments of Blood or Symplicity resolved to take away the Life or Estate of a Papist, it was his LOYALTY, not Religion, that exposed him to their Rapine and Butchery.*

VI. This agrees exactly with what is writ in the History of the Pyrenean Treaty printed in Holland, p. 4. viz. that the Duke of Crequi, at the Request of the Queen-mother of France, interceding for a Mitigation of the Persecution against Papists, Cromwel made Answer, *That they were his greatest Enemies.*

3dly, The Author of the present State of England, printed An. 1692, writes thus. *There are some few Families in several Parts of England have persisted in the Romish Religion, and are usually call'd*

Papists. Against these there are divers severe Laws. But their Number being not considerable, NOR THEIR LOYALTY FOR MANY YEARS LAST PAST QUESTIONABLE, these Laws have been more rarely put in Execution

VII. These *Protestant* Testimonies are Authentick Proofs of the loyal Behaviour of *Roman Catholicks* during the Civil Wars. I shall only add one Remark, That in those turbulent Times, when Loyalty was put to the hardest Trials, and even some *bright Stars* of the *Church of England* fell, tho' their main Body stood firm to the *Crown*; in those Times, I say, the Loyalty of *Roman Catholicks* was so conspicuous, and so well known, that *Papist* and *Cavalier* were become Synonymous Terms. Because there was not a *Papist* but was esteem'd a *Cavalier*, nor a *Cavalier*, but was nick-named a *Papist*.

§. III.

*King CHARLES II preserv'd
by Roman Catholicks after
the Defeat of his Army at
Worcester.*

I. **N**OR did their Loyalty End with the Life of King *Charles I.* but continued the same to his *Protestant Successor*, who after the
fatal

fatal Defeat at *Worcester*, ow'd his Preservation, next to God to the inviolable Fidelity of *Roman Catholicks*, whom neither the Promises of a considerable Reward could corrupt, nor the Threats of certain Death deter from their Duty.

II. My Lord *Clarendon*, Part 3, Book 13. Pag. 321, is pleas'd to say, *It is a great Pity that there was never a Journal made of that miraculous Deliverance.* But what hinder'd his Lordship from making such a *Journal*, since in the very same *Page*, he tells us in the *Margin*, *That he had all the Particulars of the King's Escape from his own Mouth?* I can guess at no other Reason for it, than that his Lordship was afraid to foul his Paper with the *Names* of too many *Papists* concern'd in it. Since therefore this noble Peer was pleas'd to content himself with barely lamenting the Want of such a *Journal*; I hope it will not be unacceptable either to the *Protestant* or *Catholick* Reader, if I present the Publick with a short Abstract of one printed many Years ago, and subscribed by Two of those worthy Patriots, who were themselves principal Actors in the glorious Undertaking of the King's Deliverance. However the *Journal* I promise is only of the *six first Days* after the Loss of the Battle: When there was the strictest Search made after his Majesty's Person, and the Reward of a Thousand Pounds was promised to the Discoverer, and the Penalty as in Cases of *High Treason*, denounced against any one that should conceal him. For it was in those six Days of the King's greatest Distress, that he
was

was entirely in the Hands, and under the Protection of *Roman Catholics* : As will appear from the following Account.

III. *Wednesday* the 3d of *September* An. 1651, was the fatal Day, on which the King's Army was defeated at *Worcester*, and himself forced to fly, attended by several *Lords* and *Gentlemen* : Amongst whom was my Lord *Wilmot*, and Colonel *Giffard*. The Darkness of the Night favour'd their Flight; and Colonel *Giffard* (who was a *Catholic* Gentleman of *Staffordshire*, and well acquainted both with the Roads, and *Catholic* Families of that Country) served as Guide, and conducted the King to *White-ladies*, where he arrived on

IV. *Thursday* Morning. Here his Majesty changed his Cloaths, cut his Hair, colour'd his Face brown with Walnut-leaves, put on a patch'd Coat, a coarse Shirt, a pair of clouted Shoes, and every Thing else suitable to the Dress of a poor Country Peasant. Being thus disguised, he dismiss'd all his Retinue, and committed his Person to the Fidelity of the *Pendrels*. These were three Brothers; *William*, who was Tenant in a Neighbouring House of the *Fitzherbert's* call'd *Boscobel*. The other two call'd *Richard* and *John* were poor labouring Men at or about *White-ladies*. The King spent the rest of this Day in a Neighbouring Wood, accompanied only by *Richard Pendrel* : For his Brother *John* was gone to conduct my Lord *Wilmot*, as shall be seen more at large immediately. When it grew dark, his Majesty attended

tended only by the same *Richard*, set forward towards *Madely*, a little Town or Village in *Shropshire* situated near the *Severn*, with Intention to pass that River into *Wales*. But coming near the Place, one Mr. *Wolf* a *Catholick* of *Madely* inform'd his Majesty, that all the Fords and Passages were so strongly guarded, that he could not avoid being taken, if he proceeded: And it being dangerous either to enter into the Town, or return by Day-light, the King took up his Lodging in one of Mr. *Wolf's* Barns, where he continued all

V. *Friday*, and towards the Evening return'd back into *Staffordshire* with *Richard* his faithful Guide, who brought him to his Brother *William* at *Boscobel*; which Place they reach'd towards the Morning of

VI. *Saturday*. And here it was that to prevent the Danger of the King's being discover'd by those, who might come to Search the House, he was conceal'd in *Boscobel-wood* in the Tree, since call'd the *Royal Oak*, together with Colonel *Carlpes* a *Catholick* Officer in the King's Army, who after the Loss of the Battle had fled thither for Shelter. Under which concealment his Majesty was forced to continue the greatest Part of *Saturday*, and

VII. *Sunday*: Till about Midnight he was conducted by the *Pendrels* on a Millers-horse to *Moseley*, the House of one Mr. *Whitgrave*, a *Catholick* Gentleman of a good Estate: Where he
was

was very well accommodated with Lodging and Diet, and served with great Respect by the Master and Mistress of the House, and Mr. *Hudleston* the Priest of the Family. And in this Sanctuary he continued all

VIII. *Monday* and *Tuesday* till about Midnight; when his Majesty took leave of his faithful Host, and was brought by my Lord *Wilmot* to *Bentley*, the House of Colonel *Lane*, and distant three Miles from *Mosely*.

IX. This is the *Journal* I promised as a Supplement to that Part of my Lord *Clarendon's* History, where he so much laments the Want of it, and wherein his *Lordship's* Memory was pleased to fail him: But as I was unwilling to interrupt the series of my *Journal*, or perplex it with a Mixture of Accidents not so immediately relating to his *Majesty*; I have yet said nothing of the Adventures, that befel my Lord *Wilmot* with his faithful Guide *John Pendrel*, and by what lucky Accident his *Lordship* came to rejoin the King: Of which I shall now give a brief Account for the clearer Understanding of the *Journal*, I have made:

X. On *Thursday* Morning, the Day after the Battle, as soon as the King had dismiss'd his Retinue from *White-ladies*, my Lord *Wilmot*, who was one of the Number took *John Pendrel* to guide him into the common Road between *York* and *London*, intending to make his Escape that Way. But finding the Ways block'd up on all sides, his *Lordship* took Refuge in the
House

House of one Mr. *Huntbatch* of *Brinford* near *Moseley*, and about four Miles from *White-ladies*: From whence he sent his Guide *John* to *Wolverhampton* to see how Matters stood there. But *John* finding no Security in those Quarters, as he was going back to my Lord *Wilmot*, by the singular Conduct of Divine Providence met the abovesaid Mr. *Hudleston*, whose Person and Character he was very well acquainted with, and therefore made no Difficulty to let him into the whole Secret: viz. that he had left the King on Thursday at *White-ladies* with his Brother *Richard*, and that himself had the same Day, but in vain, endeavour'd to forward the Escape of a Man of Quality, who lay then conceal'd at *Brinford* near *Moseley*, and would certainly fall into the Hands of the Rebels, unless he could prevail with Mr. *Whitgrave* to receive him into his House at *Moseley*. Whereupon Mr. *Hudleston* immediately took *John* home with him, and there propos'd the thing to Mr. *Whitgrave*, who without Hesitation undertook the Concealment and Protection of his Lordship; made him a Visit at *Brinford*, and about ten of the Clock at Night brought him to his own House. But, because the Stables were too near the common Street, he sent my Lord's Horses to Colonel *Lane* at *Bentley*, a near Neighbour of his, whose Honesty he told my Lord *Wilmot*, he could safely depend upon.

XI. The next Day being Friday *John Pendrel* was sent back by his Lordship to *White-ladies*, to know what was become of the King. But all

all the Intelligence he could get was, that his Majesty was gone towards the *Severn* with his Brother *Richard*, with Intention to pass into *Wales*. Upon this Information my Lord *Wilmot* resolving to follow the King thither, sent back for his Horses from *Bentley*, and went thither the next Night, designing to take the Advantage of a Pass, which (as his Lordship had been inform'd) Mrs. *Lane* had casually procured for her self and a Servant, for a Journey to *Bristol*: And *John Pendrel* went back to *White-ladies*.

XII. The next Day was *Saturday*, and Mr. *Whitgrave* heard nothing of the King all that Day. But the next Day early in the Morning, as he was Entertaining himself with Mr. *Hudleston* full of Anxiety for the King's Safety, *John Pendrel* came running to him in great Haste, and told him that his Majesty having been disappointed of his design'd Passage over the *Severn*, was come back with his Brother *Richard*, and was then at *Boscobel* in great Perplexity, what Course to take for his farther Security. Whereupon Mr. *Whitgrave* and Mr. *Hudleston* being deeply concern'd for the King's imminent Danger, took *John* with them, and went immediately to *Bentley*, where being admitted to my Lord *Wilmot*, he acquainted him how Matters stood: And it was resolved upon mature Deliberation, that my Lord should come back about eleven at Night to *Moseley*, in Order to meet the King there: That *John* should return to *Boscobel*, and from thence conduct his Majesty about the same Time of the Night to a certain Station

Station near Mr. *Whitgrave's* House, where Mr. *Hudleston* was to attend, and receive him. All which was perform'd accordingly : Only the King came about two Hours later than my Lord *Wilmot*. And here it was his Majesty was shelter'd from *Sunday* to *Tuesday* Night, as I said before. But on *Monday* Night my Lord *Wilmot* parted from *Moseley*, and went back to *Bentley* to prepare all Things for the King's Reception there, and take due Measures with Colonel *Lane* for his secure Passage into *France*.

XIII. During his Majesty's stay at *Moseley*, he was lodg'd in Mr. *Hudleston's* Chamber, by Reason of the Convenience of a direct Passage, which that Chamber had into a private Hole, where the Priest of the Family was often forced to lurk. And his Majesty was once obliged to take Shelter in it upon a sudden Alarm, that a Party of the Rebels were coming towards the House. Their Approach was timely discover'd : And the King being convey'd into this private Place, Mr. *Whitgrave* had the Presence of Mind to go down, and meet the Soldiers at the Gate in Order to prevent a farther Search. They Seiz'd violently upon him, and would have hurried him to Prison, as a Person engaged for the King at *Worcester* ; but he assured them he had been a long Time Sick and Infirm at Home ; and call'd in Neighbours to attest the same. Whereupon they became more tractable, and let him go. And to his Majesty was released from his Confinement, and the Night after conducted to *Bentley*.

This

This is an exact Summary of Mr. *Hudleston's* printed Relation: The Veracity whereof cannot in the least be question'd: Since it contains nothing but Facts, he either was an *Eye-witness* of, or had from the *Pendrels* themselves; one of which never quitted the King from *Thursday* Morning till *Sunday* Night, when Mr. *Hudleston* conducted him into Mr. *Whitgrave's* House. His printed Relation is Subscribed,

*Thomas Whitgrave,
John Hudleston.*

XIV. I need not acquaint the Reader how well the King was entertain'd by Colonel *Lane* at *Bentley*; or how Serviceable that loyal *Protestant* Family was in compleating the glorious Work of his Majesty's Deliverance, so happily begun by *Roman Catholics*. For all the Particulars of this latter Part of it, both as to *Persons, Time, and Place*, are so fully and distinctly set down by my Lord *Clarendon*, that nothing can be added to the Exactness of his Relation. Nay his *Lordship* appears on a sudden, like a Man broke loose from very disagreeable Company, and every stroke of his eloquent Pen discovers the inward Satisfaction of his Mind, in particularizing the Adventures that besel his Majesty, from the Moment he was put into the Hands of his good *Protestant* Subjects: Whereas his *Lordship's* Account of the Six memorable Days I have spoken of, is so very lame and defective, so intricate and obscure, nay even so wide from the real Truth, that it is plain his

Lordship

Lordship was handling a Subject, in which he could find no manner of Relish: And which would have redounded too much to the Credit of his Majesty's *Catholick* Subjects, had he set it in a clear and true Light. I shall make bold to produce some few remarkable Instances of what I Say.

XV. First, his *Lordship* stifles the Names of all the *Catholick Houses*, in which the King was Shelter'd. So that neither *White-ladies*, nor *Boscobel*, nor even *Moseley*, is so much as once mention'd in his Book.

2dly, Neither Colonel *Giffard*, who conducted the King to *White-ladies*; nor Mr. *Wolf*, who hid him in his Barn; nor Mr. *Whitgrave*, who lodg'd him in his own House, from *Sunday* till *Tuesday* Night, nor finally any one of the three honest *Pendrels*, who were so signally instrumental both to his Majesty's, and my Lord *Wilmot's* Preservation, is ever once nam'd by his *Lordship*. And let any one judge what sort of a Narrative of the King's Escape that must be, in which not one of the foremention'd Names either of *Places* or *Persons* is to be found.

3dly, His *Lordship* tells us p. 319, that on the Morning after the Battle, viz. on *Thursday*, his Majesty, after having discharged his Servants, betook himself alone into an adjacent Wood. Whereas nothing is more certain, than that *Richard Pendrel* accompanied the King all that Day in the Wood, and at Night guided him every step of the Way to *Madely* on the *Severn*, and the next Night back again to *Boscobel*: Tho' his *Lordship* p. 322 is pleased to allot this

Piece of Service to Captain *Careless*, alias, *Colonel Carloes*; to avoid as I suppose, the fülling his noble History with the ignoble Name of *Richard Pendrel*.

4thly, His *Lordship* by I know not what strange Mistake, or Forgetfulness, declares positively p. 324, that the *King* never was carried to any Gentleman's House: And he leaves his Readers to guess, whether the *Papists* used this Caution for the *King's* Safety, or their own. But I dare confidently say his *Lordship* has injured the Credit of his own History much more, than the Reputation of those loyal Patriots by so palpable a Misrepresentation of the Matter. What! Was Mr. *Whitgrave* no Gentleman! Was not *Moseley* a Gentleman's House! And was not his *Majesty* shelter'd there from Sunday to Tuesday Night! Was it not there that the courageous Mr. *Whitgrave* exposed himself to the Fury of the Soldiers, whilst his *Majesty* was secured in the lurking Hole, formerly the Sanctuary only of *Priests*! And how then could his *Lordship* be capable of such an Oversight, as to affirm, that the *King* never was carried to any Gentleman's House? Nay had it not been for the worthy Gentleman of this [House, where both the Lord *Wilmot* and his *Majesty* were harbour'd, 'tis probable they had never been brought acquainted with *Colonel Lane*, who was afterwards so great an Instrument of the Escape both of the one and the other.

XVI. I omit innumerable other Particulars, wherein the Narrative his *Lordship* has dressed up, differs as much from Mr. *Hudleston's* plain
Rela-

Relation, as a Romance differs from true History. And all this his *Lordship* seem'd to be driven to, for no other Reason, than to avoid the ungrateful Task, of mentioning either *Moseley*, or Mr. *Whitgrave*, or any of the *Pendrels*; whose Names deserve to be transmitted to Posterity in Letters of Gold. And here I heartily wish our Adversaries would reflect seriously with themselves, how much it is to be suspected, that *Roman Catholicks* have seldom or never entire Justice done them by common *Protestant* Writers, since so great a Man as my *Lord Clarendon* suffer'd himself to be carried away by the Violence of Prejudice to a Partiality never to be excused. However, if these Papers should ever happen to fall into the Hands of any *Protestant*, I hope at least he will be fully convinced, that *Roman Catholicks* deserve not the foul Character, which the *Catechist* has given them; and that they, who gave such signal Proofs of their inviolable Fidelity to two *Protestant Princes* Successively, even in the Time of their greatest Distress, were not taught by the Principles of their Religion, to seek the Destruction of *Protestants* by all Means possible, or to practise Treason and Rebellion against their lawful Sovereigns, as this two-penny Writer has had the Malice to affirm. But let us now consider the the *Facts*, he has pick'd up to give some Colour to this vile Calumny.

§. IV.

The Facts produced by the Catechist to prove Popery a traiterous Religion are wholly wide from the Purpose.

THE Facts, he has produced, are five in Number, two foreign, and three domestic. The two foreign ones are the Murder of Henry IV of France by Ravillac, and the Poisoning of an Emperor with a consecrated Host: Upon which the Catechist makes this smart and witty Remark (for he can be very Witty when he pleases) *that he never yet met with a Religion before, that could payson their God, to kill their Emperor.*

As if mixing Poyson with a consecrated Species, were the paysoning of God. Or, as if it were not a greater humiliation in the Son of God, to enter into the Breast of a *Sinner*, than to have the Sacramental Veil mix'd with a foreign *unconsecrated Matter*. Men indeed, judging by the impressions of Sense, fancy there may be such a texture in the parts of Matter,

as to be of it self disagreeable to God. But this is *fancy* only. And after all, 'tis false that the Emperor (*Henry VII*, whom the Catechist means) was poison'd by a consecrated Host. As *Natalis Alexandre* has fully proved, *T. 7. Hist. Eccles. p. 272, & seq.* But, if it were not, how could it justify the *Catechist's* Charge?

II. For when any *particular Practice* is ascribed to *such* or *such* a Religion, the Meaning of it is not, that there are some Persons of that Religion, who do *so* or *so*: But the true Meaning is, that they are taught to do it by the *Principles* of their Religion. Now if the *Catechist* can prove, that either *Ravillac*, when he stabb'd the King, or the *Sacrilegious Priest*, whom he supposes to have poyson'd the Emperor with a consecrated Host, acted according to the *Rules* and *Principles* of their Religion, then he will have Reason to cry out, *he never met with such a Religion before*. But if he cannot prove any Thing like this, as he knows very well he cannot, nothing can be more impertinent than to produce those Facts for Proofs, that *Popery* is a *traiterous Religion*. For I only desire him to answer me this short Question, whether every Religion be *traiterous*, that has had *Traitors* of its *Communion*? If so, then woe be to a certain Church I know.

III. But let us put a familiar Instance. Great Numbers of *Protestants* both Men and Women are yearly condemn'd in *London* for *Thieving*, *House-breaking*, *Murder*, &c. Suppose now some wise-aker upon a Day of Execution should

ask what *Religion* those Men and Women were of, that were going to Suffer? And, being told they were all true *Protestants*, should with Hands and Eyes lifted up to Heaven cry out, *he never met with a Religion before, that taught Thieving, Murder &c.* would he not deserve to be rewarded with a Fool's Cap? I leave the *Catechist* to make the Application of the *Parable*; as his own Judgment shall direct him. However the Moral of it is instructive, and will inform him, that there may be and will *wicked Men* in all *Religions* whatsoever, and that the Crimes, they fall into, are not to be ascribed to their *Religion*, unless its very *Principles* encourage their Wickedness.

IV. Thus much for the *Catechist's* two foreign Instances to prove *Popery* a *traiterous Religion*. His three *domestick* ones are set down thus. *Their Attempts on Queen Elizabeth by Pistol and Dagger, on King James by Powder-Treason, on King Charles the First &c.* Here he accuses us of having had a Hand in the Murder of King Charles, as I mention'd before. But I hope I have said enough concerning that Matter to make him blush, if he be capable of it.

V. As to the first Fact he speaks of, viz. *the Attempts of Papists on Queen Elizabeth*, I presume he chiefly means *Babington's Conspiracy*, of which *Cambden* himself gives such a confused Relation, dress'd up with Circumstances so very improbable in themselves, and interwoven with so much *Court-juggle*, that *Sanderfon* a *Protestant Historian*, in the Life of *Queen Mary of Scots*,
has

has the following remarkable Words relating to that Business. *Which Design* (says he) *is so pieced and patch'd together by those that write of it, as if each Man's Fancy in Reference to the Publick must needs take Effect of Rebellious Interpretation.* pag. 113, 114. And in the very next Page he tells us, that the *Queen of Scots* being then committed to the close Custody of Sir *Amias Pawlet*, his *Baker* (*Cambden* calls him his *Brewer*) was bribed by Secretary *Walsingham*, to counterfeit a Fidelity to her, and offer his Service by Means of a private Hole in the Wall, to convey Letters to and fro between her and the Conspirators: *Which Letters* (says *Sanderfon*) *were sure to be open'd and read by Walsingham, who got the Keys of the Cyphers, and HAD ANSWERS COUNTERFEITED TO INVOLVE WHOM HE PLEASED TO SUSPECT IN THE PLOT.* And who does not see that any Plots may be hatch'd, ripen'd, and model'd into what Shape you please by such vile Artifices?

VI. I shall add this one Reflection more: *viz.* that if it were literally true as the *Catechist* says, that the *Papists* form'd several Attempts upon Queen *Elizabeth* by *Pistol* and *Dagger*, 'tis morally impossible that in a Reign of 43 Years, not one of them should take Effect, at least so far as to be only prevented in the very Execution. For, since any Man is Master of another Man's Life, if he does not value his own, there's nothing can hinder a Man seriously bent upon such a Villany, and fully resolved to hazard his own Life, from finding an Opportunity to attempt it at least some Time or other: As is

manifest from innumerable Examples both at Home and Abroad. And since no one Design of this Nature was ever brought to the Ripeness even of an ineffectual Attempt, in so long a Reign as that of Queen *Elizabeth*, I may modestly say, the many pretended Designs upon her Life with *Pistol* and *Dagger*, favour more of *Romance* than Reality. And indeed, the plain truth of the Matter is, that *Babington's* Conspiracy was to set the Queen of *Scots* at Liberty, and rescue her out of the Jaws of Death. But there was a Necessity in those Days of keeping the Peoples Ears continually warm with dismal Cries of *Popish Plots*, both to prepare them for the barbarous Murder of a *popish Queen*, tho' an absolute and independent *Sovereign*, and to palliate the severe Treatment of *Roman Catholicks* in those Times.

VII. But take it now for granted, that *Babington* was guilty of the execrable Design laid to his Charge, what does the *Catechist* infer from it? He infers, that therefore *Popery* is a *traiterous Religion*.

But since he does not reflect how far this Consequence will go, I shall lend him some Assistance to do it, by shewing him that *Papists* are not the only Persons in the World capable of such a wicked Design. For tho' it be both base and unmannerly to rip up old Stories by way of *Reproach*, 'tis wholly blameless by way of *Self defence*. Let us then see whether *Protestants* be so guiltless, that they may lawfully throw the first Stone.

VIII. *Robert Dudley Earl of Leicester*, was doubtless a zealous *Protestant*, yet *Cambden* tells us in the *Life of Queen Elizabeth* p. 345, 346, that in a Council held about the *Queen of Scots*, he gave his Advice that she should be taken away by *Poison*: And sent a *Divine* privately to *Walsingham* to satisfy him that it was lawful. Now I think *Protestant Poyson* is full as bad as a *Popish Pistol* or *Dagger*. But she was reserved for the *Block* like her Royal Grandson *Charles First*.

IX. Not many Years after, *John Ruthen Earl of Gowry* invited her Son King *James VI.* afterwards King of *England* to his House, where he had arm'd Men ready to Assassinate him. And had not *Andrew Henderson* one of the Assassines relented, and open'd a Window to cry out for Help, whilst the King was struggling with *Alexander* the Earl's Brother, he had been dispatch'd in a Moment. *Alexander* was kill'd upon the Place by *John Ramsay*, and the Earl himself by *Doctor Herres*, two of those who came up to the King's Rescue. The History of this *Assassination Plot*, and his Majesty's truly miraculous Deliverance, is recorded by *Cambden*, in the *Life of Queen Elizabeth*, p. 596. but more at large by *Sanderson*, p. 227, 228, 229. Yet all the *Conspirators* and *Actors* in it were *Protestants*. A Holy Day was kept yearly in Remembrance of it, as long as King *James* remain'd in *Scotland*; but after his Accession to the Crown of *England*, it was buried in *Oblivion*.

X. In the Reign of King *Charles II.* came on the *Rye-house* Plot, to assassinate both the *King* and his *Royal Brother*, in their Return from *New-Market*. But it was prevented by an accidental Fire, which obliged the *King* and *Duke* to leave *New-Market* sooner than was expected, and by Consequence before Things were in a Readiness for the Execution of that horrid Conspiracy, as it is justly call'd by the late *Bishop of Rochester*, who has written the History of it; and the Reader may be sure no *Papists* were concern'd in it, since no Day of *Humiliation* is kept to eternize the Memory of it.

XI. But why do I revive the Memory of these odious Facts? Truly nothing could have induced me to do it, but the Necessity I am under of Exposing the Malice and Weakness of one, who from the treasonable Practices of some particular *Roman Catholicks* will needs infer, that therefore *Popery is a traiterous Religion*. For I should be glad to know how he would relish this Consequence, if I should infer it against the *Protestant Religion* from the Facts I have now mention'd, and many more I have omitted; or what Answer he would give to it: And whether the same Answer will not acquit *Popery* as well as *Protestancy*. I am therefore of Opinion it will be the *Catechist's* best Course to come to a fair Composition, and own candidly with me, that there may be ill Men in all Religions whatsoever; and that their personal Misdemeanors cannot be legally charg'd upon the whole Body or Society, whereof they are unworthy

worthy Members. And this Answer is enough to satisfy any rational Man. Nay, either this Answer must likewise suffice to keep off the Scandal of the *Gun-powder-plot*, from touching *Roman Catholics* in general, or I do not see how *Protestants* can vindicate their own whole *Body* from the Infamy either of the Villanies I have already mention'd, or of any other Crime committed by particular Persons of their own Communion.

§. V.

Of the Gun-powder-plot.

I. **H**OWEVER I shall touch briefly upon a few Particulars relating to this Plot, for the happy Discovery whereof an *Anniversary Holy Day* has now been kept above a hundred Years. Is it out of pure Gratitude to God, the Nation is so particularly devout on this Occasion? If so, it is highly commendable. For we ought to thank God for all Things: And therefore I cannot deny, but there is all the Reason in the World to give him solemn Thanks, for that, the *King* and *Parliament* never were in any *Danger* of being hurt by the *Powder-plot*.

II. What

II. What ! Dare I have the Confidence to deny that Plot ? or say that the *King and Parliament* were in no Danger of being hurt by it ? My Answer is, that I am far from denying the *Gunpowder-plot*. Nay I believe as firmly, that *Catesby* with twelve more *popish Associates*, had a Design to blow up King *James*, as I believe (what *Sanderſon* and other *Proteſtant* *Historians* have left upon Record, viz.) that the *Father* of that ſame King was effectually blown up, by the *Earls of Murrey, Morton, Bothwell*, and others of the *reform'd Church of Scotland* concern'd in that Conspiracy. However, tho' I firmly believe the *Design* of the *Gunpowder Plot*, I humbly conceive I may ſay the *King and Parliament*, were in no Danger of being hurt by it ; and my Reason is, becauſe they had no leſs a Man than the prime Miniſter of State for their *tutelar Angel* : A Perſon deeply read in Politics ; who had inherited the double Spirit of his Predeceſſor *Walsingham* ; knew all his Tricks of *Legerdemain* (of which I have already ſpoken) and could as ſeaſonably diſcover Plots, as contrive them. This made *Osborn* a *Proteſtant* Writer confeſs plainly, p. 34, that it was a neat Device of the Secretary. And King *James* himſelf, after the firſt Heat of the Buſineſs was over, and that his Maſteſty had dived thoroughly into the Bottom of it, was wont to call 5th of November, *Cecil's Holy Day* : As the Lord *Cobham* and others, have profeſs'd to have heard from his own Mouth.

III. Thus

III. Thus much at least is certain: viz. that the Letter written to my L. *Monteagle*, by which the Plot was discover'd, had not a *Fool*, but some very cunning *Sophister* for its Author: For it was so craftily worded, that tho' it was Mysterious enough on the one Hand to prevent a full Evidence, that it was written on Purpose to discover the Plot, yet it was clear enough on the other to be understood with the Help of a little Consideration, as the Event soon shew'd. Indeed when it was brought to Secretary *Cecil*, he poor Gentleman had not Penetration enough to understand the Meaning of it, and said it was certainly written by a *Madman*. But there I fear he wrong'd himself: For the Secretary was no *Madman*. On the contrary, he had too much Wit to explain it himself; and was too refined a Politician to let slip so favourable an Occasion, of making his Court to the King, who was to have the Complement made him, of being the only *Salomon*, wise enough to unfold this dark Mystery. Which whilst his Majesty was doing with a great deal of Ease, the Secretary was all the while at his Elbow, admiring and applauding his wonderful Sagacity.

IV. But there is, a very remarkable Circumstance, in the Timing of this Letter: viz. that it was sent to my Lord *Monteagle* ten whole Days before the *Parliament* was to Sit. Now what Necessity was there for this great Haste, if the Letter was design'd for nothing else but to warn his Lordship to forbear coming to the *Parliament* the first Day of its Meeting? For it would

would have come Time enough upon such an Errand, had it been deliver'd to him either the Night before, or on the very Morning of the Session. This doubtless would have been much Safer, and answer'd all Intents and Purposes, if the Saving of my Lord *Monteagle's* Life had been the only Thing design'd. 'Tis therefore manifest that the Author of the Letter, whoever he was, had other Things in View, which succeeded accordingly, as he could not but foresee without the Help of Art-magick. For my Lord *Monteagle*, who knew nothing of the Plot, finding a treasonable Letter brought to him, by and from an unknown Hand, suspected immediately (as it was but rational to do) that it was a Design upon him to draw him into a Snare; and therefore carried it forthwith to the Secretary's Office (as any prudent Man would do for his own Security in such an Occasion) and then follow'd the pleasant *Courtsarce*, I have already spoken of. So that in all Probability the same Man was the chief underhand Contriver, and Discoverer of the Plot; and the greatest Part of the *Bubbles* concern'd in it, were trapann'd into it by one, who took sure Care, that none but themselves should be hurt by it. All which is plainly hinted at by *Sanderson*, who writes thus p. 334. *The Jesuits had a Note of Cecil's Name in their Register, not as a Day-labourer, that carried some few Stones or Stricks; but as the Master Work Man, whose foreign and domestick Engeniers wrought in the Mine of Discovery.* And *Mr. More* in his History of the English Province pag. 310, says, there was no
light

light Suspicion of a Peer's knowing the Conspiracy long before its Discovery, who cunningly pretended Ignorance, that more might be involved.

V. But let that be as it will, there is no Doubt but that they, who suffer themselves to be drawn into a Plot like Fools, deserve to be hang'd for it like Knaves. And so the principal Thing I intend briefly to shew is, that the *Gunpowder-plot*, with which we are continually reproach'd to incense the People against us, cannot with any Justice be properly call'd a *Popish Plot*. My Reason is, because that Expression implies at least a *general Plot* of the *Catholicks in England*. As when we speak of a *popish Principle*, the obvious Meaning of it is, that it is a Principle generally maintain'd by *Papists*. Now a Plot is look'd upon to be *general*, when both many of the *Heads* of a Party, and a *considerable Number* of all *Ranks* comparatively to the whole Body are concern'd in it: Which never could be said of the *Gunpowder-plot*. For we may modestly compute, that a 5th Part of *England* were *Roman Catholicks* in the Beginning of *King James's* Reign; and the *Catholick Nobility* was likewise very numerous: In so much that the first *Marquess*, the first *Earl*, the first *Viscount*, and the first *Baron*, viz. *Winchester*, *Arundel*, *Montague*, and *Abergaveny*, were all Members of the *Church of Rome*: And the King's Son was then the only *Duke in England*. Yet there was not one single *Catholick Nobleman* engaged in it: And the whole Number of those that were, amounted but to *thirteen* Persons, whom also *King James* in his Proclamation of

Nov.

Nov. 7, files Men for the most Part of desperate Estates. Their Names are set down by *Sanderson* in two Columns page 328. viz. eight in the first, who work'd in the Mine, where the Barrells of Powder were to be placed; and five in the second, who were afterwards engaged to them, as *Sanderson* tells us.

VI. 'Tis true, three *Jesuits* besides were accused of having been privy to it, viz. *Garnet*, *Tesmond*, and *Gerard*. But the two former declared it was under the *involable Seal of Confession*, they came to the Knowledge of it, and did their utmost to dissuade their Penitents from it, and even made them promise they would. The other having made his Escape beyond Seas, put forth a publick Writing, in which he call'd God to Witness, he knew nothing of the Plot, no not so much as in Confession.

VII. Here then let us consider, whether this may justly deserve the Appellation of a *Papish Plot*: That is, whether it be just to charge *Catholicks* in General with the Infamy of it, and declaim bitterly against them, and their Religion on that Score. The Case fairly Stated was thus. Thirteen profligate *Papists*, (that is, scarce one of a hundred thousand) were drawn into a Plot. Some of them being apprehended not only confess'd the Fact, but discover'd all their Accomplices. And to shew how far they were from concealing any one Person, the least concern'd in it, they even accused their *Confessors*. Besides all this, there was the most diligent Search possible made over the whole Kingdom
(as

(as all Historians witness) for Information against any Suspected Persons: Yet not one *Catholick Nobleman* was found to have been either aiding or even privy to it; nor any more Accomplices in it, among the *Catholick Commonality*, than the above mention'd *Thirteen*. And let any one now Judge, whether there be any more Justice in Calling this a *papish Plot*, than there would be in Calling *Robbery*, a *Protestant Trade or Practice*, in Case a Knot of *thirteen Protestant Robbers* should be taken in the Fact, and brought to Justice.

VIII. Nay King *James* himself, was so far from Suspecting the *Generality* of his *Catholick Subjects* to be concern'd in it, that he express'd the Contrary both in *Parliament*, and in a publick *Proclamation*. And no *Protestant Prince* on the *English Throne*, ever was so favourable to to them as King *James I.* was in the latter Half of his Reign; in so much, that (as *Wilson* a *Protestant Historian* tells us) *Henry Earl of Northampton* an eminent *Papist*, was received into his *Council*; and *Sir Giles Calvert* an *hispanoliz'd Papist* (as the same *Wilson* calls him) was made *Secretary of State*; and the Favour he shew'd them on all Occasions became so remarkable that nothing was more frequent in *Parliament*, than Complaints of his princely Kindness and Indulgence towards them, as all Writers of those Times record. Which I think is a convincing Proof, that he never regarded them as Enemies, nor their *Religion* as traiterous in its Principles to *Protestant Princes*.

But that the *Catechist* (as well as King *James*) may judge with more Charity and Truth, to

what Religion his traiterous Practices and Plots did owe their Birth, and are like to owe it hereafter, as often as they shall be hatch'd; it will not be from the purpose, to transcribe here a Secret of Importance, as I find it recorded by a worthy Gentleman, whose Truth, Integrity, Justice and Wildom, all that knew him, had in the higheſt Eſteem. He was the Son of Sir *Edm. Windſor* Knt. and the Great Grandſon of Sir *Anthony Windſor* Knt. the Brother of that *Andrew Windſor* whom *Henry VIII* created Baron of *Bradenham*. The ſaid Gentleman, by name *Antony Windſor*, dyed in the Year 1697; and two Years before his Death, drew up ſome Remarks upon paſt Affairs, which are extant in his own Hand writing, and begin in theſe Words:

S I R,

BEing now in the 75th Year of my Age--- and thinking it proper to leave you ſome Memoirs of the Tranſactions of my time, I ſhall in the firſt Place ſet down as a Key to all the reſt, a remarkable Paſſage that happen'd ſome time before the Reſtoration of the late King *Charles II*. In the time of *Oliver's* Uſurpation, the reputed Delinquents and Recuſants, were neceſſitated to endeavour to make their Compoſitions as well as they could, and for that purpoſe, to attend upon the ſeveral Committees both at London and in the Country, as their different Circumſtances required, and make what Intereſt they could, for the mitigation of the high Impoſitions laid upon them. On this troubleſome Occaſion, Sir *William Peſhall*, a Gentleman of my Acquaintance, who had been coteremporary Student, and fellow Reveler with the great *Bradſhaw* at *Gray's Inn*, and by
that

hat means had contracted a great Friendship with him, found himself obliged to apply to him for Assistance. Many Years had interven'd, since they had lived together; but yet upon Sir William's first address to Bradshaw, he assured him of the Continuance of his Friendship, and that he would confirm it by any favours he could do him, or any Friend of his: And I have heard Sir William affirm it to the Gentlemen his Friends, at the Club or Meeting, then held in Hen and Chickens Court near St. Dunstan's Church, in Fleetstreet, (where Sir William constantly resorted) that he had experienced his Favour both as to himself and others; and that he gave him the freedom of Access to him at any time since, upon his Occasions. And I remember he told us, that he had waited upon him once at his Closet, in, or near to the Council Chamber; and being there alone, Bradshaw, after his free and familiar way, ask'd him: Sir William, what do you think I am doing? Sir William answered, he could guess no otherwise, than that he was busy about the Affairs of his great Employ. Sir, said Bradshaw, I am studying Politicks. They have made me President of their Council: And I am reading Mr. Secretary Cecil's Instructions left them. And pray you, see how you Papists are to be dealt with. For this, I assure you, is the Secretary's own Hand; giving him a loose Sheet of Paper out of several others. Sir William read it carefully, and I remember told us of the Club, that the Substance of it was; "that the Ministry should by no means
" be ever induced to take off the penal Laws;
" but that, when they perceiv'd that by their
" Connivance, and forbearing to put them in

“ Execution, the Papists began to be too popular, and agreeable, both to their Neighbours in the Country, and to their Relations and Friends at Court, as by their moral and charitable way of living, they would not fail to do, and even to be thought by them to deserve the Priviledges and Freedom of other Subjects, and not the Severity of Persecution meerly for their Conscience, then to obviate and allay, this good Opinion of their Relations and Neighbours, the Ministry must be sure to fix some odious Design upon them ; which would never fail to be believ’d by the generality of the common People , and then they might put the penal Laws in Execution, to what degree they should think necessary against them . And the People would think them kind and favourable, to let them live. But they must never permit or suffer themselves to be prevail’d with, to take off the penal Laws ; but reserve them as a Bridle, to keep the Papists out of all publick Employ in their Country, and to depress them, whenever they should think it necessary, or find them grow more numerous, or in greater favour and esteem with their Neighbours.” *This, Sir, I remember very well was the Substance of what Sir William told us, he had read in that Paper ; And I give you this account of it the rather, because as I heard him speak it, and attest it, as a matter of Fact, and a real Truth ; so I have often reflected upon it, finding our modern State-Ministers pursuing the said Method exactly. For upon the Restoration*

*restoration of King Charles II. when the poor Catho-
 licks, who to a Man almost, able to bear Arms, had
 either fought or suffer'd for his Father, address'd his
 first Parliament, and petition'd, that in consideration
 of what they had done and suffer'd in his Service, and
 of their having been so signally instrumental (as it
 had pleas'd God to make them) in securing his then
 present Majesty's Person, from falling into his Ene-
 mies Hands after the Battle of Worcester, they
 might be favourably look'd upon, and admitted into
 the rank and privileges of his other Subjects, by re-
 moving those heavy penal Laws, so long kept hanging
 over their Heads, and debarring them from all the
 Privileges of their Birth right, and even enjoy'd by
 those that had been in that long Rebellion against his
 Father and him: It was oppos'd by a great State-
 sman, and could not be obtain'd. A Toleration and
 Connivance however was thought fit to be permitted
 them, with a Cessation from the Execution of those
 penal Laws during their Pleasure. And this the
 Catholicks very contentedly acquiesc'd unto, till about
 the middle of King Charles the II'd's Reign; as
 being no way ambitious of bearing any publick Offices.
 About that time the restless Presbyterian humour be-
 gan again to work: And it was urg'd in Parliament,
 that the Exemption granted to the Papists, was a
 greater Benefit and Advantage, than the rest of the
 (Dissenting) Subjects enjoy'd: And therefore it was
 thought fit, that they ought at least to bear a double
 share in the Taxes. But the King being very well
 satisfied of the loyal Principles and Practices of his
 Catholick Subjects, took off that Pretence, by setting
 forth his Proclamation, for a general Toleration and
 Indulgence to all his Subjects, in the Exercise of their*

Religion, that should not by their preaching and practices disturb the Peace of the Kingdom. But this gave so great a Disgust to some of our principal Ministers of State, that Prince Rupert, and some of the King's chief Court Favourites, were employ'd to solicit and press him to recall that Proclamation; and to suggest to him, that it would be so resented by his Parliament at their next Session, that they would give him no Aid nor Taxes, till he had recall'd it: And perhaps would Vote him incapable of doing it without them. This moved the King, whose profuse Expences made him always wanting of Money, to recall the Proclamation; and thereby he encouraged our discontented cunning Statesmen, and gave them an Occasion to forge and foment that execrable, pretended Popish Plot, which was set on foot soon after, to the destruction of diverse honest innocent Gentlemen, and others; and to the hazard of ruining the whole Body of them throughout the Nation. But that being blown over with time, and the Government grown weary of shedding so much innocent Blood, merely upon the Oaths of a pack of perjured Villains and Goal-birds, (indemnified and pension'd for that end) as having found that by all the strictest Searches, Imprisonments, severest Usage, Examinations, and Executions, and even by the dying Speeches of those that suffer'd, they could not discover the least Tendency to, or Footsteps of such a horrid Design, as the infamous Oates, his Tutors, and Accomplices, had suggested and sworn against the Catholicks, (they all at their Deaths protesting their Innocence, and the Inconsistence of such damnable Designs with their Faith and Religion) However the late Memory of it serv'd our malicious Presbyterians to screen their own wicked and REAL PLOT, to destroy the King
and

and Duke of York, and then, (had it not pleased God to prevent them in the very Execution of it) to lay it upon the Catholicks, and spread the Report of it through the whole Nation, in order to their Destruction. This was confess'd by some of the chief Actors, who were condemn'd and executed; and by others who were convicted of that cursed design, and had their Pardon. The King dying some few Years after &c. Hence the Catechist may discover the true Original of his Treasons.

IX. But to conclude, how black soever the Gunpowder-treason was in it self, the Crime of a few against King James I. has been abundantly attoned for by the exemplary Fidelity of the whole Body of Roman Catholicks, both to his Son and Grandson: And nothing can be more unjust than to reproach their Posterity, to the fifth and sixth Generation, with a Fact, of which neither their Religion nor their Body was guilty; whilst all the instances of their Fidelity in the two following Reigns, much more general and of a fresher Date, are buried in Oblivion.

§. VI.

Of the Deposing Power.

I. **B**UT the Catechist's chief Argument to prove Popery a traiterous Religion, is grounded on the *Deposing Doctrine*: And, what Surprises me most, there is scarce a Protestant

Writer, but takes Occasion to enlarge upon this Argument with the same seriousness, as if there were any real Weight in it. I shall however be very brief in my Answer to it, having been too long already. *First* then I say, it runs wholly upon a false Supposition. For no *Catholic* in the World is bound to believe, that the *Pope* has a *Power* directly or indirectly to *depose Princes*; and for one that believes it, there are a thousand that believe nothing of it. Nay if any one should presume to maintain it in any *Catholic* Country on this side of the *Alps*, he would pass his Time but very uncomfortably. Yet our Adversaries will needs have it to be an Article of our *Faith*.

II But suppose it were, as it is far from being one, I answer *2dly*, that the Argument built upon it is altogether frivolous in Relation to *England*, where there is a *Protestant Prince* on the Throne, and where there are now a *thousand Protestants* to *one Papist*. For I should be glad to know, how the Belief of the *Pope's deposing Power* can affect the *English Nation*, as it now stands. Will his *Holiness* command a Handful of *Papists*, to dethrone a King defended by *Millions*? Or will a *Protestant People*, depose a *Protestant King* to pleasure the *Pope*? I am not yet inclined to think they will. And where then is the Danger of this Doctrine in Relation to *England*? I confess, if the *papal Bulls* could cross the Seas, attended with an Army of a hundred thousand effective Men, there would be Reason to fear the *Pope's deposing Power*. But as things are, a Prince on the *British Throne*, is out of the Reach of any *deposing Power*, but that

that of his own *Protestant People*, as Experience has taught us oftner than once. In a word, the *People* have many Times deposed their King, without the *Pope*, but no *Pope* ever deposed a King without the *People*. And in a Nation, where the Bulk of the *People* are *Protestants*, who both hate and despise him, nothing can be more ridiculous than to make a Noise about a *speculative Point* of Doctrine, and that even not believed by one in a thousand, as if it were most highly dangerous to the *State*; whereas, whether it be true or false, it is of no more Consequence in a *Protestant Country*, than the most trivial Question in *Logick*. And, as *Europe* now stands, the *Pope* may as well pretend to depose the *Great Mogul*, or *Prester John*, as a *Protestant Prince*.

III. But is it not somewhat pleasant, to hear *Protestants* upbraid us continually with the meer *Speculation* of a few *Catholick Divines*, concerning the *deposing Power* of the *Pope*, whilst the *Practice* of *deposing* Princes runs violently on the *Protestant Side*? Nay it is plain Matter of Fact, that within these last two hundred Years, *Protestants* have practised the *deposing Power*, more than all the *Popes* together have done, from the Beginning of *Christianity*, down to this very Time.

IV. To make this evident, let us but take a cursory View of the general History of the *Reformation*, and we shall find that *Reforming* and *Deposing* came Hand in Hand together into the World. For *Luther* no sooner began to preach his *new Gospel*, but the *People* rose up in Arms in several Parts of the *Empire*, being chiefly headed by one *Muntzer*, who had formerly

merly been *Luther's* Scholar, and said, he had received the *Sword of Gedeon*, in Order to compel the whole World to acknowledge the new Kingdom of *Jesus Christ*, and depose *Idolatrous Magistrates*. In Effect, they openly pretended nothing less than to depose not only the three *Ecclesiastical Electors*, and other *Ecclesiastical Sovereign Princes*, but all *Sovereigns* whatsoever, where their Arms should prevail.

V. This furious Storm (wherein above a hundred thousand perish'd) being the Signal to *Rebellion*, to all other Parts of the *Empire*, where *Protestancy* had got Footing, was immediately follow'd by the famous League of *Smalkald*; the Confederates whereof (all stanch *Protestants*) would certainly have deposed the Emperor *Charles*, had he not proved too hard for them. For in their publick Declarations, they stiled him no other than *Charles of Gaunt*, usurping the Name of Emperor: Whereby they renounced all Obedience to him, and deposed him as far as in them lay. The Deposition of *Sigismond* in *Sweden* was more effectual, and Queen *Christina* had the Grace to depose her self, to spare her Subjects the Pains and Cost to do it for her.

VI. *Calvin* the Second great Architect of the *Reformation*, tho' differing from *Luther* in many doctrinal Points, even surpass'd him in his *Antimonarchical Zeal*: And to give the World an early Instance of it, he had no sooner got Footing in *Geneva*, but the Sovereign Prince of the Place was expell'd and deposed. Nay wherever his Doctrine prevail'd, the same was effected, or at least attempted. King *Philip* the Second was deposed

deposed in the *Netherlands*, Queen *Mary* in *Scotland*, and the *Protestants* in *France* push'd fairly to depose both *Charles* the IXth and *Henry* III. The *Church* of *England* has likewise on Occasions, exerted her *deposing Power*. For *Edward* VI. was no sooner dead, but the Heads of the *Protestant* Party began to shew they were no Enemies to *deposing*. For they proclaim'd the *Protestant* Lady *Jane Gray* in Opposition to Queen *Mary* their undoubted lawful Sovereign. And tho' her Reign was very short, the *Chronicles* relate several Attempts made by her *Protestant Subjects* to *depose* her: The chief whereof, was that of Sir *Thomas Wyatt* who march'd over *Shooters-hill* at the Head of a *Protestant* Army, in Order to make himself Master of the *City* and *Tower* of *London*, and to dispose of the *Crown* at Pleasure: But being unsuccessful was treated as a *Rebel*.

VII. Then follow'd the Reign of a Lady, who never was against the Doctrine or Practice of *deposing* any Sovereign but herself. For she assisted the *French Protestants* with Men and Money against *Charles* IX. She help'd the *Dutch* to throw off King *Philip*: And when the *Scots* had dethroned Queen *Mary*, to prevent all possibility of her ever recovering her Right, she kept her under close Confinement for 17 Years, and then cut off her Head. I shall throw a Veil upon what has happen'd since to the unfortunate Race of that injur'd Princess, I mean the *Stuarts*. But, whoever reflects upon it, must be void of Sense, to reproach us with the *deposing Doctrine*.

S. VII.

Popery is not a bloody Religion.

I. IF more Blood were commonly spilt in *Popish* than *Protestant* Countries; or if the former were more fertile in *Rebellions* and *Conspiracies* than the latter, there would be some Colour for calling *Popery* a *bloody Religion*. Yet even then it would come very short of being a full Proof of it, unless it were made out, that the Blood supposed to be *unjustly* spilt by the Hands of *Papists*, were owing to the *Principles* of their *Religion*. For any other Proof is wholly foreign to the Purpose.

II. But the *Catechist* having no such Proofs to produce, entertains his Reader with half a dozen old Stories. One of which is a Repetition of the *Gun-powder-plot*; whereof enough has been said already. Another is *Oates's Sham plot*, of which I have spoken in the *Preface*. 'Tis true indeed much innocent Blood was spilt on the Occasion of that Plot. But it was all *Popish Blood* spilt by *Protestant Hands*. So that I fear the *Catechist* will pass for a *Prevaricator* in

relating a *bloody Fact*, wherein *Papists* were the only *Sufferers*, and *Protestants* the only *Actors*.

III. But the Third of the six Facts produced by him to prove *Popery a bloody Religion*, is most superlatively impertinent, viz. the *Spanish Armada* sent to invade *England*. For is not this a strange sort of Argument? The Spaniards after an open Rupture, and War declar'd with *England*, sent a powerful Fleet to invade it: Ergo, *Popery is a bloody Religion*. Suppose a Man should argue thus: The English and Dutch, in the last War, sent a great Fleet to invade *Spain*, and much Blood was spilt: Ergo, *Protestants are a bloody People*; Would he not render himself the Object of Pity or Laughter?

IV. Well, let us then come to his other Three bloody Stories. The first is (as he expresses himself) the horrid Murders and Massacres of the poor Waldenses, who have been persecuted with Fire and Sword, &c. But these poor Waldenses, of whom the Catechist speaks with so much Tenderness and Compassion, tho' at first they appear'd to profess nothing but Poverty, yet in process of Time became great Disturbers of the publick Peace, and pernicious Enemies of the Church as well as State. And thus it was they drew upon themselves the Severities that were used against them, both by arm'd Force, and the due Course of Justice, which our learned Catechist is pleas'd to call *Murders and Massacres*. But they were such *Murders*, as the Executioner of Justice commits at Tyburn, and such *Massacres* as are often made of Rebels, when they come arm'd

arm'd into the Field. Thus the *Albigenses*, a Spawn of the *Waldenses*, appearing in the Field, to the Number of Seventy Thousand, were *massatred*, (as the *Catechist* calls it) by the brave *Simon* of *Monfort*. Thus likewise *Wat Tyler*, the Ring-leader of the *English Lollards* and *Wyclifians* (who were but Chips of the same Block) was slain (the *Catechist* will call it *murder'd*) by the couragious *Lord Major*, in the Reign of *Richard II* and *Sir John Oldcastle* fell by the Hand of the common Hangman in the Reign of *Henry the Vth*. for the same honourable Cause of *Rebellion* and *Treason*: So that the *Catechist*, by mentioning the poor *Waldenses*, has only put us in mind of diverse *Rebellions* rais'd by the viperous Brood of those *pretended Reformers*, and the condign Punishment they were brought to; which he may call *Murder* or *Massacre* as much as he pleases: But the true *English* of it is, that they receiv'd the just Reward of their Crimes.

§. VIII.

Of the French and Irish Massacre.

I. **N**Ext to his lamentable Account of the *Waldenses*, is rip'd up the old Story of the *Massacre* of the *Hugonots* in *France*, An. 1572: which was truly a *Massacre*. But it is universally condemn'd by all *Catholick* Authors that ever

ever wrote of it, and any other Crime committed by any *Christian* in the World, may as well be charged upon the *Religion* he is of, as that *Massacre* upon the Principles of *Popery*. However what the *Catechist* says of it, viz. That about *Thirty or Forty Thousand INNOCENT Persons* perish'd in it, is a gross Falshood. For the *Persons*, upon whom this *Massacre* was committed, were far from being *Innocent*: Unless the most obstinate, the most bloody, and villainous *Rebels*, that ever were in the World, may be counted *Innocent Persons*. They had already maintain'd a *Rebellion* of above ten Years against their lawful Sovereign. They had brought an Army of *Foreigners* into the very Heart of his Country, and deliver'd up *Havre de Grace* to the *English*. They had at last compell'd the King to a shameful Peace, and oblig'd him to submit to Conditions inconsistent both with his Honour and Safety. They were Masters of the strongest Places in *France*, as *Mountauban*, *Rochel*, &c. So that the King's Authority was become wholly *precarious*, and his Crown was in a manner at the Mercy of the *Hugonots*, who he knew by past Experience would lay hold of the very first Pretence to break the Treaty, when they should find it to their Advantage to do it. Under these hard Circumstances he resolv'd upon the Destruction of his Enemies to prevent his own. For Things were then come to such a Height, that the Question was not barely, whether the *ancient Religion of France* or *Hugonotism* was to be uppermost; but whether *Charles* the IXth was to be King or no. Just as at the Treaty of *Uxbridge*, it was not barely the Question, whether *Episcopacy* or *Presbytery* was to be the establish'd

bish'd Religion of *England*, but whether *Charles I.* was to be a *real King*, or only a *King of Clouts*.

II. Add to this, That the *Hugonots* themselves had set the Example of *Massacring* in cold Blood before they felt the Smart of it in their own Persons. For the Prince of *Condè* (who had been condemn'd to lose his Head for Rebellion under *Francis II.*) was no sooner released out of Prison by the Death of that Prince, and Liberty of Conscience granted to the *Hugonots*, but (as *Davila* tells us) they became so insolent, that they massacred People in *Paris*, burnt the Church of *St. Medard*, rifled *Monasteries*, and committed many other *Exorbitances*.

III. But *Davila* will perhaps not be believed, tho' he be highly esteem'd by *Protestants* themselves for an impartial Writer. Let us then hear the Account given of these *innocent Hugonots* by *Dr. Heylin*. ' A greater Diffidence (says he) ' was raised against the *Hugonots* by the unseasonable Zeal of the *Queen of Navarre*; who ' not content with settling the *Protestant Religion* ' in the Country of *Berne*, where she was Absolute and Supreme, suffer'd the *Catholicks* to be ' infested in the Provinces, which she held immediately of the Crown. In so much that at ' *Pamiers* (the chief City of the *Earldom* of ' *Foix*) the *Hugonots* taking Offence at a solemn ' Procession held upon *Corpus Christi* Day, An. ' 1566, betook themselves presently to Arms, ' and falling upon those whom they found unarm'd, not only made a great Slaughter among ' the *Church-men*, but in the Heat of the same ' Fury

‘ Fury burnt down their Houses. Which Out-
 ‘ rage being suffer’d to pass unpunish’d, gave
 ‘ great Encouragement and Example to some
 ‘ furious Zealots to commit the same in other
 ‘ Places; as namely at *Montauban, Calion, Rodez,*
 ‘ *Perjeux, Valence, &c.*” Thus Dr. Heylin Hist.
 Presb. L. 2. p 70. Now all this was six Years
 before the *Massacre* of the *Hugonots*. And let
 any Man judge whether these Persons were *in-*
nocent; and whether they did not draw on them-
 selves the just Vengeance of God, tho’ execu-
 ted upon them in an illegal Manner by the Rage
 of a provok’d and revengeful King.

IV. It appears at least from what has been
 said, That *Religion* had the least Share in the
 Motive of this bloody Execution. For the
 whole Business was a *Cabinet-plot*, contriv’d (as
Davila tells us, L. 5.) by the King and *Queen-*
mother. And neither of these were ever fam’d
 for *Zealots* in *Religion*, especially the Queen:
 Who always acted the Part of a complete *Trim-*
mer between the *Catholick* and *Protestant* Party;
 sometimes leaning to the one, sometimes to the
 other, as they best served her Ambitious De-
 sires of *Reigning*. In a Word, as it was not *Reli-*
gion, but *Revenge* and *State-policy*, that determi-
 ned Henry III. to take off the Heads of the *Gui-*
fran Party, (for they were most zealous *Catho-*
licks :) And as the same *Machevilian* Motive
 has determined many other Princes to destroy
 their *Domestick* Enemies, when they could not
 do it by the regular Course of Justice; so it was
 that which determined *Charles IXth.* to the De-
 struction of the *Hugonots*, whom he could nei-

ther bring to Justice, nor reduce by force of Arms. Not that I pretend to draw any Argument from thence to justify the Thing, but only to shew that Men, but especially Princes, who generally make *State-interest* their Gospel, will do strange Things for *Self-preservation*, without consulting *Religion* or *Conscience* in the Matter, when they are push'd too far, and in danger of losing all: Which was the very Case of Charles IXth. when he resolved the *Bartholomew-Massacre*.

V. Lastly, the *Catechist* brings upon the Stage the *Irish Massacre*, which he sets forth in the following manner. *After that* (says he) *the bloody Rebellion of the Papists in Ireland, where they murder'd a hundred thousand Protestants without any Provocation given, but to kill Hereticks.* I Answer, That there are no less than Three Falshoods in these few Lines. 'Tis true indeed that the *Irish rebell'd*, and that they murder'd a great Number of *English Protestants*. But it is false, that they kill'd a *hundred thousand*. 2. That they did it *without Provocation*: And 3. That they kill'd them, *because they were Hereticks*.

VI. As to the Number that were kill'd, my Lord *Clarendon* (who exaggerates every Thing against *Papists*) makes it amount to between Forty and Fifty Thousand, *Tom. 1. L. 4; P. 237*. So that one half of the *Catechist's* Calculation is already to be cut off. But my Lord *Castlemain* in his *Apology*, printed An. 1674, not only affirms, but proves to a Demonstration, that the
Number

Number of those, who perish'd in this Insurrection of the *Irish*, could not amount even to the sixth Part of my Lord *Clarendon's* Computation. I refer the Reader to his Book, and desire him to believe no more than he finds clearly proved.

VII. The *Second* Falshood asserted by the *Catechist* is, That the *Irish* committed this Barbarity *without Provocation*. If he had said *without sufficient Provocation*, I should have join'd Issue with him. Because no Christian can have a *sufficient Provocation* to commit Murder; and we are bound to suffer *Tyranny* and *Oppression* patiently, rather than depart from the Law of God. But it seems the *Irish* had not the Vertue and Patience of the *primitive Christians*, who when they were *persecuted*, rejoiced in their Sufferings, and return'd Good for Evil. This the *Irish* ought to have done, and they had Occasion enough given them to do it. For tho' we may modestly compute, that there were at that Time in *Ireland* thirty *Irish Catholics* to one *English Protestant* (which alone shews the impossibility of the reputed Number of the slain, because *Ireland* never was computed to have above *Two Millions* of Inhabitants; and great Numbers of the *English Protestants* avoided the Massacre by flying to *Londonderry, Colraine, Eniskilling*, and other Places, which were in the Hands of the *English*) I say, tho' the *Irish Catholics* had so great a Superiority of Number over the *English Protestants*, yet these had the whole Power in their Hands, and the Law on their Side, of which they took the Advantage upon

all Occasions with the utmost Rigour and Severity. So that the *old Irish Natives* in particular (who began the Insurrection) were treated by the *English* little better than Slaves. And this I call a *Provocation*, and am very sure the *Catechist* would think it one, if he and his *Brethren* were used as those *Irish* were. Let *Protestants* but reflect upon the *Rebellion* in 1642, and the *Revolution* in 1688, and they will find, that a *far less Provocation* cost Two *British Kings* very dear. However, let that be as it will, the constant Experience of Mankind teaches us, that when Men find themselves grievously galled, they are naturally *provoked* to take the first Opportunity to throw off the Yoke that galls them.

VIII. But we must distinguish Two sorts of *Actors* in the *Irish Rebellion*. The first were the *old Irish Natives*, who began it, as I have already said. These were a conquer'd People, and were moved to it chiefly by the Oppressions they lay under: And therefore laid hold of the fair Opportunity presented them, as they thought, by the intestine Broils in *England*, to make a bold Attempt to recover their ancient Liberty. So that to ascribe this popular Fury of an oppress'd People, to no other Cause than a desire of *killing Hereticks* (as the *Catechist* is pleased to do) is as ridiculous a Piece of Nonsense, as it would be to maintain, that the *Indian Slaves*, when they rise up against, or Murder their *English Masters*, do it purely for the sake of Religion, and to kill *Hereticks*.

IX. The other *Actors* in this Rebellion were those, who are call'd the *ancient English Colonies*. That is, the Posterity of those that settled with their Families in *Ireland* after the Conquest of it. But these join'd not in the Rebellion, till they were driven to it by the violent Proceedings of the *English Parliament*: For which I have such good *Protestant* Testimony, as will set the Matter in the clearest Light. For the News of the Insurrection of the *Old Irish Natives* was no sooner brought to the Parliament, but (as it is in *Sanderfon*, K. Ch. I. p. 444. and *Baker* p. 540) the *English Parliament* voted, That all the *Papists of Quality* in England should be secured, which the *Catholick* Lords and Gentry of *Ireland* look'd upon as a sure *Prognostick* of the severe Treatment they were to expect, there being a much more plausible Pretence to suspect them than the *English*: And then they concluded, that all the terrifying Reports, that had been industriously spread by particular Persons for their own wicked Ends, would most certainly come to pass: And indeed it happen'd just as they expected. For (as the said *Baker* has it, p. 540) the Lords *Dillon* and *Taff* were seiz'd at *Ware*, being delegated by the Lords of the *Irish Parliament* with their Advice to his Majesty concerning the readiest Means to quench the present Flame. Nay (as it is in the History of *Independency*, p. 201) the *Parliament* insisted openly to have the *Papists* in *Ireland* ROOTED OUT, AND THEIR LANDS SOLD. And passing an Act to that Purpose, necessitated the *Irish Papists* to massacre the *English Protestants*.

X. But the following Testimony of the King himself in his *'Eix. Bag. C. 12. Par. 8. p. 63.* is above all Exception. His Words are these. *Next to the Sin of those, who began that Rebellion, theirs must be, who either hinder'd the speedy suppressing of it by domestick Dissentions, or diverted the Aids, or EXASPERATED THE REBELS TO THE MOST DESPERATE RESOLUTIONS AND ACTIONS, by threatening all Extremities not only to the known Heads and chief Incendiaries, but even to the whole Community of that Nation: RESOLVING TO DESTROY ROOT AND BRANCH, MEN, WOMEN, AND CHILDREN, without any regard to the usual Pleas of Mercy, which Conquerors, not wholly barbarous, are wont to hear from their own Breasts in behalf of those, whose oppressive Fears, rather than Malice, engaged, &c.*

Thus spoke King Charles, who knew all that had pass'd; and it is plain from his Words, that the *ancient Catholick Colonies in Ireland* were driven into the rebellious Measures of the *Irish Natives* by the greatest Provocations, that Flesh and Blood are capable of. Nay I appeal to *Protestants* themselves, whether their *Passive Obedience* and *Non-Resistance*, be so invincible, that being threatned with the utter *Ruin of themselves, their Wives and Children*, they would not endeavour to prevent it by the Destruction of their Enemies, if they thought they had it in their Power to do it. I cannot tell what they may do hereafter, but I am sure they cannot yet shew us any *Protestant* Examples of such an *Heroical* Virtue. However, I am far from justifying

ing what the *Irish* did. But all I pretend to say, is, That they were most grievously provok'd to it; and that the *Catechist* is a most notorious *Misrepresenter* of Historical Facts, in saying, that the *Irish Papists massacred the English Protestants without Provocation, and that it was only to kill Hereticks*. For it is manifest they were hurried into it meerly upon a Motive of *Self-preservation*, and would undoubtedly have done the very same, if they had been *Catholicks*, that had vow'd their utter Destruction. 'Tis true what they did cannot be justified by any *Provocation* whatsoever: For they ought to have perish'd, rather than sav'd themselves by a Breach of *God's Law*. But to say they did it *unprovok'd*, and out of a pure Hatred to *Protestants*, is doing them the greatest Injustice.

The CONCLUSION.

I. **I** Have now almost done with the *Catechist*; who appears indeed to be highly satisfied with his own Performance. But I confess I am apt to think his *Protestant* Brethren will not be so fully satisfied with it, but rather suspect he has play'd Booty to dishonour the *Protestant Cause*, under Pretence of writing for it. For, tho' *Libelling and bare-fac'd Slander* may go down with the very *Dregs and Scum* of the People, yet all sober thinking Men cannot but be most highly scandaliz'd at it: Because it will be apt to

make Men conclude that the *Protestant Cause* will admit of no better Defence.

Let us suppose that in a Dispute between a *Catholick* and *Protestant*, the *Catholick*, instead of stating fairly the Doctrine of his *Protestant* Adversary, should not only represent it under the falsest Colours, but even charge him with Doctrines, which *Protestants* abhor in their Hearts, and disclaim upon all Occasions. Suppose again that instead of defending himself against his *Protestant* Adversary with solid Arguments from *Reason* or *Authority*, he should make it his Business to rip up numberless old Stories of Facts committed by the very worst of *Protestants*, and then tell his Reader, that these Men acted according to the *Principles* of their *Religion*: Or what is still worse, accuse them of Facts they never committed. Suppose, I say, a *Catholick* Writer should be guilty of this foul Dealing, would not all Men of Sense conclude it to be impossible that *Truth* should be on the Side of a Person reduced to the Necessity of supporting his Cause by such vile Means? For my Part, I declare sincerely, if I found any *Catholick* Writer arming himself with *Forgery* and *Slander*, instead of sober Reasoning against *Protestants*, it would startle me to such a degree, that the very strongest Prejudices of Education could not make me have a good Opinion of my own Religion; especially if I observed, that the Generality of our *Divines* gave more or less into that Way.

II. The

II. The Reason hereof is plain. Because every Body, that has but a Grain of good Sense, knows that *Misrepresenting*, *Reviling*, and *Slandering*, are not only the foulest Stains upon the Credit and Reputation of any Cause, but even betray a *Consciousness* in the Author, that the Cause he maintains has not a solid Foundation of it's own to stand upon. For, if he thought it could stand firm upon its own Bottom, he would never hazard the Reputation of it by employing the most unchristian Means to support it.

III. Hence it is that *Truth*, being able to maintain it self by fair and solid Reasoning, not only disdains the ordinary little Artifices of *Fallacy* and *Misrepresentation*, but utterly abhors to receive any Assistance from the vile Hands of *Untruth* or *Slander*. Whereas *Falseness* can only be maintain'd by *Falseness*: And there is no surer Mark of a *bad Cause*, than when instead of standing a fair Trial of *Argument* and *Reason*, it has Recourse to such unwarrantable Methods for it's Defence, as no Man will make Use of, if he be persuaded that he has the *Truth* on his Side. In a Word, a *good Cause* stands in no Need of dishonourable Ways to maintain it self, and a *bad one* cannot Subsist without them.

The Principle I have here laid down is so plain, that it cannot be contested either by *Protestants* or *Catholicks*. And I leave every one to make his own Reflections upon it, according
as

as Almighty God shall inspire him for the Good of his Soul.

IV. Before I take my last leave of the *Catechist*, I must say a word to an outrageous Slander, which I have reserv'd, to this Place, for the curiousness of it. He introduces it thus.

Another Error of Papists, is that the Pope of Rome is next under Christ. p. 9. But if Kings in the Government of their Dominions are next under God in Temporals: Why may not the first Catholick Bishop be next under Christ in Spiritual Concerns?

Then he puts this Question. *What say Protestants?* *Ans.* That he is *ANTICHRIST*. If the *Catechist* had said, that this was a Sally of *Luther's* furious Zeal, and that some hot-headed Writers had taken up the ridiculous Paradox in the heat of their Invectives against *Popery*, he would have spoken the naked Truth. But to deliver it seriously, as a dogmatical Point of *Protestant Belief*, and to charge this upon *Protestants in General*, will not I believe be approved by the more sober and learned Part of his Communion. Especially if it be consider'd, that there are no *Texts* to support this Calumny, but which equally strike at the primitive Bishops, and Christians at *Rome*, whose Faith *S. Paul* commends *Rom. i. 8*.

V. Mr. *Thorndike*, an eminent *Protestant Divine* writes thus, in his *Just Weights and Measures*, C. 2. *Let not them*, who charge the Pope to be Antichrist and Papists Idolaters, lead the People by the Nose, to believe that they can prove

their Supposition, when they cannot : He adds, that if Protestants take this Method to justify the Reformation, they make themselves guilty of Schism by it.

VI. Methinks before the *Catechist* pronounced so peremptorily on the Matter, he ought first to have consider'd that *Antichrist* (describ'd by St. Paul and in the *Revelation*) is a Man that bids open Defiance to Christ. And then he ought to have examin'd, how this can agree to a *Christian Bishop*, who not only professes the Faith of *Jesus Christ*, but sends yearly Missioners into *Pagan Countries*, to preach and propagate that H. Name amongst Infidels. Nay, and whenever the *Emperor* is at War with the *Turks*, furnishes large Sums of Money against those Enemies of *Christianity*. Now is this Acting like *Antichrist* ? Is it not rather performing the Part of one zealous for the *Christian Cause* ?

VII. 2dly, If the Pope be *Antichrist*, it would have been also worth the *Catechist's* while to have consider'd whether St. Gregory was not also *Antichrist*, and whether the Church of Rome in his Time was not the *Scarlet-Whore*. For I dare say, that Rome was then built upon Seven Hills. And if the Bishop of Rome pretends to be St. Peter's Successor, and to have a *Spiritual Authority* over all Christian Bishops, I am pretty sure, St. Gregory did the same above a Thousand Years ago. He says, the Roman See, or the See Apostolick, is the HEAD OF ALL THE CHURCHES, L. II. Ep. 56. As to what they write, says he, of the Church of Constantinople ;
WHO

WHO DOUBTS, BUT IT IS SUBJECT TO Rome, or *THE SEE APOSTOLICK*? As both the Emperor and the Bishop of that City constantly own, L. 7. Ep. 64. When Bishops commit a Fault I KNOW NOT WHAT BISHOP IS NOT SUBJECT TO IT, L. 7. Ep. 65. And Dr. Barrow confesses, that the first Bishop of Canterbury St. Austin, the Monk, whom St. Gregory sent into England (and who with his Followers converted the English by Miracles, from Paganism, to the Christian Religion) INTRODUCED THE PAPAL AUTHORITY HERE, pag. 250. Again, if St. Gregory was Antichrist, the next Enquiry may be, whether the Church of Rome in St. Peter's Time was not the Whore of Babylon? Whether Rome did not then stand upon 7 Hills, Rev. xvii. 9? Whether She was not then a great City, which reign'd over the Kings of the Earth, v. 18? Whether She was not then drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jesus; the Mother of Harlots and Abominations of the Earth, v. 5, 6? And whether these words of St. Paul 2 Theff. ii. 7, For the Mystery of Iniquity DOES ALREADY WORK, may not give some Suspicion, that St. Peter was Antichrist?

VIII. 3ly, The Catechist should have told us, if the Pope be Antichrist, and has been so above a Thousand Years, how it came to pass that so many Millions of good Men in Christendom knew nothing of the Matter, till an Apostate Friar brought the News? Be astonish'd O ye Heavens at this, Jer. ii. 12!

IX. 4ly, But what encreases the Wonder still more, is, that whereas the *Greek Church*, separated her self from the Church of *Rome* about the Middle of the 9th Century, and (allowing for some short liv'd Reconciliations) has ever since continued in her Schism; yet in all that space of Time the clear-sighted *Greeks*, tho' never so highly exasperated against the *Romans*, nay tho' they reproach'd them with the most trivial things, as *Shaving their Beards, consecrating in un-leaven'd Bread, eating Hogs-flesh &c*; yet, I say, they made it no Part of their Accusation, that *Antichrist* was the *Head* of that Church, or that She was the *Whore* in the *Revelation*. Which if they could have done with any colour of Truth, it would have fully justified their Separation without any more ado.

X. The plain Truth of the Matter is this. The World is beholden to *Martin Luther*, for the discovery of *Antichrist*, and the *Whore of Babylon*. And the devout *Friar*, by these two pretty Nick-names, has thrown down more Churches, Nunneries, Monasteries, and Abbeys, than any King in *Europe* would be able to repair. But what a glorious Havock would all his Elder Brothers, the *Old Reformers*, have made, had they been but as much Masters of *Luther's* Choler, as they had an equal Claim to his Evidence? *St. Leo* the first would have been *Antichrist*, for condemning the distress'd *Euty-chians*: *St. Celestin*, for condemning the *Nestorians* and *Pelagians*: *St. Silvester*, for excommunicating the *Arians*: And why not *St. Peter* for

for giving the bad example in the Case of *Simon Magnus*, as well as Pope *Leo X*, for condemning *Luther*? But the Old Reforming *Dunces* had not the Wit to see, that *Rome* was built upon *Seven Hells*. Or perhaps they wanted some degrees of *Impudence*, either to stile the Chief Bishop in Christendom *Antichrist*: Or to give to the *Roman Church* the ignominious Title of the *Scarlet Whore*. Whereas, according to St. *John* in the *Revelation*, it was the very **CHURCH OF ROME**, that destroy'd the **SCARLET WHORE**, that is the **PAGANISM OF THE EMPIRE**, or *pagan Rome*: Which in St. *John's* Time, under the Reign of *Domitian*, was truly working the *Mystery of Iniquity*, 2 Theff. ii. 7, was the *Mysterious Babylon*, the *Mother of Harlots and Abominations of the Earth*, the *Woman drunk with the Blood of the Saints*, and with the *Blood of the Martyrs of Jesus*, The great City which reigns over the *Kings of the Earth*. That this is the literal Sense of the Place, Dr. *Hammond*, an Eminent Divine of the *Catechist's Church*, freely confesses in his *Paraphrase* upon it, p. 974, 975. I will shew thee, says he, the *Vengeance* that is ready to befall the *Imperial Dignity of Rome*, fitly entitled the great *Whore*, for their **WORSHIP OF MANY HEATHEN GODS**. This therefore is the most flaming Instance in the World, of the great Discretion of that true-protestant Zeal, which makes both *Tubs* and *Pulpits* ring so often against the dreadful Impieties of *Babylon*, and *Antichrist*. And as to the latter, the whole Bulk of Antiquity never understood the Prophecies concerning him otherwise, than of a *Single Man*, who is to come into the World

not long before the Day of Judgment; is to reign *three Years and six Months*, Rev. xiii. 12, and is to work such strange Wonders by the Power of the Devil, who is then to be let loose, that the *Elect* themselves will be in danger of being Seduced. But the Senseless Whim, of applying this to the Bishops of *Rome*, by which their Errors were condemn'd, was as far from the thoughts of the *Old Reformers*, how wicked and bitter soever, as of applying it to the *Man in the Moon*.

XI. But let us hear how the *Catechist* maintains his Charge. The Pope says he, is *Antichrist*. Because no *Antichrist* can do worse things than he. Stoutly said! And the Text he brings for it, proves him to be *Antichrist* as fully, as it proves him to be the *Great Mogul*: But it will serve the Mob, who will swear the Pope has Horns, and a Cloven Foot, if they be but told so. 'Tis 2 *Theff. ii. 3. 4. 8. 9. 10.*

XII. There we find a *Single Man* describ'd, who is to be the Fore-runner of the Day of Judgment: A *Man of Sin*, a *Son of Perdition*, who exalts himself above God; who assumes divine Worship, shewing himself that he is God; deceiving the *Reprobate* with Signs and Wonders. Amongst which, St. John in his Revelation, C. 13. (to which Chapter the *Catechist* refers his Reader) reckons this in particular, that he will make Fire to come down from Heaven to the Earth in the sight of Men, v. 13. Does not this Description of a *Single Man* fit as exactly a long Catalogue of *Christian Bishops* (succeeding one another for above

a Thousand Years together) as if they had sat for the Picture?

XIII. But if we turn the Tables, and put *Luther* upon answering for himself, I dare not promise to bring him off so easily. He might perhaps think it an Affront to be ask'd, whether his *Reformation* may not be a Part of that *Falling away*, or *Apostacy*, 2 Thess. ii. 3. tho' I am pretty sure, he fell away from his *Mother Church*, and from all the *Bishops* in *Christendom*. At least I have his Word for it, in the *Preface* of his *Works*. But waving this, there is undoubtedly a *Scripture-Sense*, in which all who undertake to reform the *Faith* of the *Catholick* and *Apostolick Church*, are stiled *Antichrist*. And he who first opposed St. *Peter* was the first of the *Name*. Even now, says St. *John* in his first *Epistle*, there are many *Antichrists*. They went out from us, but they were not of us. For if they had been of us, they would no doubt, have continued with us, Ch. ii. 18, 19. And who knows, but this might be one of the best Reasons, that *Luther* had for sweeping the dirt from his own Door, and bestowing the Title so freely on his Superiors?

FINIS.

